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WOODSTOCK LETTERS

VOL. XXIII., No. 2.

THE HISTORY OF THE CHURCH AND OF THE SOCIETY IN JAMAICA.

We are indebted to Bishop Gordon, Vicar Apostolic of Jamaica, for this sketch of the Church in Jamaica. It extends from the discovery of the island to the year 1877. Bishop Gordon has promised when he shall have more help to complete it.—Ed. W. LETTERS.

CHAPTER I.

The Origin of the Mission.

(1494–1799.)

The Island of Jamaica, the third in point of size of the Greater Antilles, situated to the west of Hayti and south of Cuba, was discovered by the celebrated Genoese, Christopher Columbus, in the month of May, in the year of grace, 1494. It was not until the year 1509 that the Spaniards took possession of it. Not finding, in such parts of the island as they examined, any traces of silver or gold, the Spaniards attached but little value to their new aquisition. Of the efforts they made to establish religion among the aborigines, the writer of these pages has no information at his command. Ruins of churches and chapels, said to have been built by the Spaniards, are scattered here and there over the island. When Admiral Penn and General Venables, in the days of the English Protector, Oliver Cromwell,

in the year 1655, pounced down upon the country, the population of Jamaica did not exceed 3000, and of this number the majority were slaves. From this period, whatever Catholicity may have existed, was well nigh stamped out. The policy, which was persued in England against our holy religion, was carried out here to its bitter end. The night of persecution lasted many a long year, and it was not until the close of the last century, that the dawn of a period brighter for Catholics began to manifest itself. No mention is made of any Confessors or Martyrs. Were any records of this period preserved, there is every reason to fear that they would deal rather with apostacy from, than constancy to the faith.

What contributed most powerfully to the amelioration of the position of Catholics, was the business-transaction, which took place between the English merchants of Kingston and those of the chief cities of the Spanish-Main and the island of Cuba. Spanish merchants began to frequent Kingston, and many of them declared their intention of settling in that city. The government made a virtue of the necessity of tolerating those, who by their business-transactions contributed to the increase of its revenue. The Catholic emigrants took courage, and, in the year 1792, petitioned to be allowed to enjoy the services of a minister of their own religion. In the same year a Franciscan Recollect, an Irishman, Quigley by name, was sent out by the Rt. Rev. John Douglass, Bp. of *Centurice*, and V. A. of the London district, the ecclesiastical Superior of the English West India Islands. This missionary, of whose labors, successful or otherwise, nothing is known, died Sept. 19, 1799. He was buried, according to the rites of the Church, by Père Le Can, being assisted on the occasion by two other French priests, who, like himself, had just emigrated to, or rather, taken refuge in Kingston from the revolution in San Domingo (Hayti). What were the names of the two other French priests, we are not told; but from the memorial, presented to George Nugent, Esq., Lt. Governor, in 1804, by the subjects of His Majesty the King of Spain, merchants and residents of the city of Kingston, we may fairly conjecture that the names of the two other priests, dwelling in the island, in the year 1799, were Roshanson and De Lespinas.

Chapter II.

Administration of Père Le Can, O. S. D., Prefect-Apostolic of Jamaica.

(1799–1807.)

Père William Le Can belonged to the order of Friar-Preachers, and was, at the time of his flight from San Domingo, Prefect-Apostolic of the southern portion of that Republic, and Superior-General of the missions of his order. He received the powers of Prefect-Apostolic of Jamaica from Dr. Douglass, on the death of Fr. Quigley. The two other emigrant-priests quitted the island. No mention is made, in the papers that are preserved, of either the date of their departure, or its motive. They show, however, that peace and concord were not the order of the day.

At the time of his death, which took place Oct. 16, 1807, he was the only Catholic priest in the island. We cannot forbear quoting a passage from an account of his death, which is signed by ten of the principal Catholic inhabitants of Kingston. "P. Le Can manifested throughout the whole course of the sickness which preceded his death, sentiments worthy of a true religious, and the most unfeigned regret at being unable to receive the Sacraments of Holy Mother Church, owing to there being no other priest not only in this city, but even in the length and breadth of the island. By his last will and testament, dated the 10th of this month, which was opened immediately after his decease by the executors named therein, the Rev. Wm. Le Can expressly forbids, that his obsequies be performed by any other than a minister of the Catholic, Apostolic, and Roman Church."

Chapter III.

Administration of Fr. Hyacinth Rodriguez d'Arango, O. S. D.

(1808–1824.)

The place of the last missionary, which for some months remained vacant, was at length filled by another father of the same order, a Portuguese by birth, named Hyacinth Rodriguez d'Arango. He was appointed, first of all, by Rt. Rev. Dr. Douglass, V. A., and later confirmed in his appointment by the Rt. Rev. Dr. Buckley, the first V. A. of the Antilles. He occupied the position of Prefect-Apostolic of

Jamaica for the space of sixteen years, from 1808 to 1824. What is remembered of him in the country does honor to his virtues and his character as a priest. He kept the registers with singular exactitude. By means of the subscriptions which he collected, he built the first church which the Catholics of the island possessed since its conquest by the English. He saw that the public functions of the Church were performed with dignity and decorum. He exacted, and knew how to obtain by his determination that respect which is due to the house of God, and to which the French emigrants of San Domingo were but little accustomed. For more than twelve years he was the only priest in the island, and it was with open arms that he welcomed the Rev. Fr. P. Benito Fernandez in the year 1821. This father succeeded to the charge of the mission, when, in the year 1824, in the month of April Fr. Rodriguez made up his mind to return to Lisbon, his native city.

The papers relating to this period are mostly subscription-lists and contracts concerning the new church. There is no document that requires special mention.

Chapter IV.

Administration of Fr. Benito Fernandez.
First period—from his appointment as Prefect-Apostolic to his appointment as Vicar-Apostolic.

(1824–1837.)

The unexpected arrival, at Kingston, of the Rev. Benito Fernandez, and the resolution which he formed of settling in the island, was a blessing designed by Providence for the advancement of Our Holy Religion in Jamaica. It was with him that the holy ministry began to produce real and perceptible fruit; it was by him that, gradually, a fair number of souls were brought to the practice of their duty as Catholics, and trained up in the paths of solid piety.

Fr. Benito was born in Spain, in one of the departments of Old Castile. When thirteen years of age he emigrated, with several other members of his family, to Santa Fè de Bogotà, the capital of New Grenada. After his college-course he entered the Order of the Minor Friars Observantines, was ordained priest, exercised the Holy Ministry with zeal and success, and was soon appointed guardian of one of the houses of his Order. He was discharging this office when the Spanish colonies of S. America, hurried along with the whirlwind of revolution, raised the standard of re-

volt against the mother-country, cast off their allegiance to it, and constituted themselves separate republics. Fr. Benito, rightly or wrongly, was found in the ranks of the anti-revolutionary party. He was cast into prison with no other prospect before him than that of certain and speedy death. But God kept him in his holy keeping. On the eve of the day fixed for the execution of the Royalist-prisoners the royal fleet entered the harbor of Carthagena, drove the insurgents out of the city, and restored the prisoners to liberty. As this success was but momentary, Fr. Benito, seeing that there would be no safety for him if he remained in New Grenada, where the revolution was rampant, embarked and sailed for Jamaica, where he received a hearty welcome from Fr. Rodriguez, and from the Spanish, French, and other Catholic residents in Kingston. After remaining amongst them for a few months, he sailed for Cuba, induced to do so by reasons which do him honor as a religious but which need not be specified in these pages. He returned during the course of the same year (1821) to Jamaica, to the great satisfaction of those who had the pleasure of his acquaintance, whose esteem and affection he had gained on the occasion of his first visit. For three years he was the active and zealous fellow-worker of Fr. Rodriguez, and, on the departure of the latter for Portugal, in the year 1824, he was burdened with the sole charge of the mission. He was a man of wonderful singleness of view and uprightness; thus he maintained with scrupulous exactitude the pious customs of his order, as regarded prayer and fasting, although he had obtained his secularization from Rome, May 28, 1828. (The document of secularization is preserved and bears the signature of Cardinal Odescalchi.) He set himself to work quietly and gently to reconcile the ill-disposed, and by his tact and far-sightedness he succeeded in bringing a large number to the regular practice of religion. Some of our people, who are still living, congratulate themselves on having been prepared for their first Communion by *Le bon Père Benito*, and on the debt they owe him for the benefits conferred upon them by his ministrations.

Dr. Buckley, the first V. A. of the Antilles, died some time in the year 1828. On Sept. 7, 1829, Fr. Benito writes to his successor, Dr. Daniel MacDonnell:

"By the public prints of this city, I have been informed of your safe arrival at Trinidad, and that you are invested with the title of V. A. of the R. C. Church for all the Antilles. It gives me infinite pleasure, to see at the head of our Church-Government, a person of such distinguished merit, and I congratulate myself highly, on being one of

your subjects. As such, I beg to acquaint you that in this city there is a Catholic chapel, which has been erected at the expense of Don Carlos Estièro, a native of Old-Spain, and by the zeal of the well-deserving priest, Don Juan Jacinto Rodriguez d'Arango, who was first appointed to its charge, and who continued to fulfil its duties until the year 1824, at which period, being desirous of visiting his native country, and I happening to be here at the time (having emigrated from the Spanish Main, in consequence of the revolutionary persecution, then exercised against every Spaniard), he, the above named priest, entrusted me with his office, in virtue of the full power, which a year previous to his departing from this island, he had received from your predecessor, the Rt. Rev. Dr. Buckley, with whom he had an opportunity of communicating.

"Our congregation consists of Spaniards, French, Dutch, some Italians, and a few Irishmen scarcely twelve in number. We, however, make the best efforts, towards the advancement of religion, conformable to the rites of the Church, agreeably to the few means, afforded by the country, and the fervor, afforded by the parishioners. We have just finished a work which will render our chapel much more capacious than before, and it is now sufficiently large to celebrate the Divine Service with the decorum and solemnity it deserves."

Dr. McDonnell answered this letter, May 4, 1830:

"Causes, which I may soon have a better chance of explaining to you, causes, out of my foresight and control, have prevented your hearing from me for so long a time. I request you will continue your charitable and pious ministry at Jamaica, and I confirm in you all the powers conferred upon you under the authority of Bp. Buckley. I am making arrangements by which I may be enabled to visit Jamaica in two or three months; meanwhile have as many prepared for Confirmation as you possibly can, and receive no ecclesiastic, and allow none to officiate in Jamaica, whatever he may profess, or whatever he may claim, who does not bear with him *faculties signed by me*, and an introductory letter from me of *later date than the present.* May your kind endeavors to make others happy, render you all happiness here and hereafter."

The statement, presented by the trustees of the Catholic Church Kingston to His Holiness in the year 1836, mentions that Dr. McDonnell fulfilled his promise of visiting the island in the month of June, 1831. His Lordship is reported to have been much pleased with his visit, and to have declared that in the interests of truth he was bound to

admit that he had not found in any of the islands subject to his jurisdiction, a congregation better ruled and better organized than that of Kingston.

The part of the history which we are now entering upon, is at once the most serious and the most intricate: the most serious, for it deals with what is known as the "Murphy Schism;" the most intricate, in as much as though the papers relating to this epoch are many, they are not complete, and it is only by reading what has gone before, by the light of that which follows, that any coherence can be arrived at.

In the year 1832, a Catholic, by name O'Reilly, an Irishman, was appointed Attorney-General of the island. On his way out he brought with him a secular priest, the Rev. Edmund Murphy. They called at Trinidad, where Dr. McDonnell gave this clergyman faculties for the island of Jamaica, and a letter of the Bishop's to Fr. Benito, dated, Trinidad, June 15, 1832, introducing Mr. Murphy, is preserved. It is an ordinary letter of introduction. The Spanish memorial, above referred to, says that two Irish priests came, sent by the same V. A., with unlimited faculties. They did not recognize the ecclesiastical superior of the island, for, says the document before us, "they were not obliged to present their credentials to anyone." After Dr. McDonnell's letter of May 4, 1830, it is not surprising that Fr. Benito resented the independant action of the new-comers. (In the correspondence, nothing whatever is said of a *second Irish* priest; the Spanish document alone mentions him.) In the year 1833, the Rev. Mr. Murphy opened a chapel in the east part of Kingston, and served it with the approbation of the V. A. As Fr. Benito had not sanctioned the work, he appealed to Dr. McDonnell, who, on May 5, sent a conciliatory letter.

From this period a new congregation, composed principally of Irish and English, began to be formed under the care of Mr. Murphy. The former congregation, composed principally of French and Spanish Catholics, remained under the care of Fr. Benito.

Dr. McDonnell visited the island in 1835 to give Confirmation. He left the Rev. Mr. Murphy at St. Patrick's, and he continued to give great dissatisfaction and sow discord among the faithful. At last he promised to leave the island in April, 1835. He did not really leave, however, till 1836, when a Rev. Mr. Curticé took charge of the congregation at St. Patrick's.

Chapter V.

Fr. Benito Fernandez appointed V. A.—
Arrival of the first Fathers S. J.—The Murphy Schism.

(1836–1846.)

There is in the archives a Spanish address which, among other facts, mentions that the unhappy state of the Church in this island was duly laid before Dr. MacDonnell in November 1835, but as nothing had been heard of the representations made by the Rev. Benito Fernandez and Duquesnay, the memoralists took the liberty of addressing themselves directly, to the Supreme Pastor of the Faithful. The concluding paragraphs of the memorial are:

"Therefore have we determined to address ourselves to the Supreme Pastor of the Catholic Church to beg him, with all due respect, to examine into the complaints of this poor position of his flock, and to afford us such relief as he thinks suited to our necessities. We would venture to suggest to the consideration of His Holiness: 1st, that He separate us from the jurisdiction of the V. A. of the West Indies, on account of the distance there is between us and head-quarters, and the infrequency of communication, and also, because some of the clergy relying on the distance between themselves and their bishop, have conducted themselves unworthily of their sacred calling; 2nd, that, as we are unable to maintain a bishop with the dignity due to his exalted character, we pray that our church be placed under the jurisdiction of the archbishop of Cuba, because of the more frequent chances of communication." From the speed with which the wishes of the memorialists were answered, there is every reason to suppose that the memorial had not much to do with settling the question. It is dated in the year 1836, but no month is mentioned. A copy of a document is preserved, which appears to be the answer of Propaganda to this petition. In it the Congregation says that it has attended to the needs of the petitioners.

A brief of H. H. Gregory XVI., dated Jan. 10, 1837, gave effect to the decision, which the Congregation of Propaganda had come to the previous year, viz: to divide the English colonies in the West Indies into three Vicariates-Apostolic. The first, to include all the Windward Islands (among which were included the Danish possessions), the second, British Guiana; and the third Jamaica and its dependencies, British Honduras and the Turks or Caicos (Cays

or Reys). The following letter, of which a copy, not the original, is preserved, explains itself. It is only necessary to premise that Mr. O'Reilly, the attorney-general of the island (who, be it is said in all justice though he had introduced Mr. Murphy, yet, when that clergyman went astray, had the courage to cast him off) and a Mr. Louis Cyprian Mauri, an Italian merchant, in Kingston, were, at this time, in Italy. Rome seems to have placed great reliance on their information, and they gained the ear of H. E. Cardinal Fransoni, the Prefect of Propaganda.

Turin, Aug. 4, 1837.

Rev. and dear Fr. Benito!

Blessed be God! After so long a silence I am at last able to give you good news. The Jamaica business has been concluded at Rome according to our wishes. In spite of the great efforts and overwhelming influence of the opposite party, Jamaica will form a Vicariate by itself, and he, whom we all longed for, has been nominated the FirstVicar-Apostolic. Influenced by such discordant testimonies, the Sovereign Pontiff was disposed to nominate a religious of the Society of Jesus. But the Rev. Fr. General of the Jesuits (who placed implicit reliance on the informations tendered), strongly opposed such nomination, and got appointed as V. A. my dear and venerated Fr. Benito Fernandez. The Holy Father has so taken to heart the spiritual welfare of Jamaica, that he has ordered the General of the Jesuits to send to the island some religious of his order, Spanish, English and French. I warmly recommend them to you. You will find them true missioners, devoted only to spreading the greater honor and glory of God and to procuring the salvation of souls. This settlement of the Society in Jamaica will facilitate their introduction into the Main, and bring about such results as you may easily picture to yourself. I feel confident that you will favor them in every particular, that you will protect them against the attacks and calumnies of the enemies of religion, and guard them against covetous and rapacious priests. I would only caution you not to place any reliance on assertions which emanate from the former V. A.; he has been disappointed at Rome and has been openly in league with the enemies of the Jesuits. The Jesuits have houses in almost every part of Europe,—in Greece, Armenia, Mount Libanus, Calcutta, Hindustan, Buenos-Ayres, Montivideo, Paraguay, and in many places of the U. S. of America. For you, Rev. Fr., has been reserved the glory of introducing them into Mexico and Central America. I have a picture of the Sacred Heart of Jesus to send you and I am awaiting, from Rome, faculties to enable

you to erect the Confraternity in Jamaica. I will forward both by the first opportunity.

From the very bottom of my heart I rejoice with you at the success with which it has pleased God to help your labors in Jamaica, and I am gladdened at the prospect of the vast field that will be opened up on the arrival of your new fellow-laborers. If I am able to serve you in anything, please let me know, I shall be only too happy to assist you in your work of zeal. I recommend myself to your Holy Sacrifices and to the prayers of the faithful committed to your charge, and, with sentiments of profound veneration, believe me,

Your devoted servant and friend,

LOUIS CYPRIAN MAURI.

P. S. I have just been told the names of the three Jesuit Fathers destined for Jamaica: Fr. William Cotham, an Englishman; Fr. James Eustachius Dupeyron, a Frenchman, and Fr. Fondâ, a Spaniard.

Copies are preserved of two other letters of Mr. Mauri, both addressed to F. Presciani, S. J., who was connected in some official capacity with the Congregation "De Propaganda Fide." From one of these we learn that Dr. McDonnell was in Rome at the beginning of the year 1837, and that he was opposing, as much as he could, the representations of Fr. Benito. Mr. Mauri says that he is simply astounded at the calumnious misrepresentations that Dr. McDonnell has made to the Propaganda, and which he based on what he said he had witnessed on the occasion of his second visit to Jamaica in January 1835.

The day of the month on which Fr. Benito entered on his office as V. A., is not recorded. The brief, appointing him to the post, is preserved, and bears the date, Jan. 10, 1837. Neither do we know for certain, when FF. Cotham and Dupeyron landed. Of the third father, mentioned in the postscript of the letter, we hear no more. FF. Cotham and Dupeyron received a hearty welcome from the V. A., and his worthy assistant, Mr. Duquesnay; all four formed one household, and they worked together with perfect union of mind and heart.

About a year after their arrival, the two Jesuit Fathers took up their residence at Spanish-Town, the seat of Government, containing a population much less than that of Kingston. The results did not correspond to the hopes that had been entertained; the few Catholics, resident in Spanish-Town, showed themselves indifferent to the blessings that Providence was holding out to them. Other occu-

pation was, however, soon found for the new missionaries. Fr. Dupeyron undertook the visitation of the Catholics scattered over the length and breadth of the island, who, up to this time, had been entirely deprived of all the aids of religion. This visitation, which involved two months' travelling over a rugged and mountainous country, was regularly performed three times a year by the same father. Fr. Cotham remained in Kingston, and gave what assistance he could to the V. A. and his fellow priest.

On Nov. 30, 1839, the Rev. Mr. Curtice, whom Mr. Murphy had left in charge of the Jasper Hall Congregation, died. A tombstone was placed over his remains by Mr. Murphy, and now lies in front of one of the confessionals in the church of the Holy Trinity. In the inscription Mr. Curtice is called—"Pastor of St. Patrick's Chapel."

The work of the mission was unostentatiously progressing, when a serious conflict arose among the Catholic population, which, unfortunately, occasioned a real schism. Mr. Murphy returned to the island, Nov. 12, 1840. During his absence, the Irish Catholics, by means of subscriptions they had collected among themselves and elsewhere, had built in the centre of the town, close to the existing church, a chapel which they named after St. Patrick. When the building was completed and ready for Divine Service, it became necessary to nominate a priest to take charge of it. The friends of the Jasper Hall ecclesiastic wished that he should be appointed. A very numerous body, at the head of which stood Mr. O'Reilly, the attorney-general, was strongly opposed to this nomination and, as they had recently invited another Irish priest, the Rev. Mr. Gleeson, to the island, they prayed that the appointment should be conferred on him. The Rev. Fr. Benito, after consultation with the priests of his household and others who thoroughly understood the circumstances, gave his approbation to the new priest. This produced great discontentment and commotion in the opposite camp, and led to the most regrettable consequences. These are set forth in the following letter of Fr. Benito to Bishop McDonnell.

Kingston, Jamaica, Apr. 19, 1841.

My Lord,

I beg to acknowledge the receipt of your letter of the 16th ult, enclosing a copy of a letter written by Your Lordship to the Rev. E. Murphy in answer to an application of his. I feel it difficult to express my gratitude for so kind a communication from Your Lordship, since it has been for me, among the many hardships with which I have met of

late, a great consolation and a balsam to my cruelly wounded heart.

As Your Lordship is not acquainted with what lately has taken place here, I think proper to give you a short account of it. Though I was afraid the presence of Mr. M. here would disturb peace, and though he had never written to me a single line during his four years' absence from Jamaica, in order to prevent greater evils I thought it proper to allow him to officiate at Jasper Hall. Mr. Murphy landed at Kingston on the 12th of Nov. last, presented to me his testimonials, apologized privately for the past and promised to behave well for the future. I, therefore, flattered myself that peace would not be disturbed in the least, and that Mr. Murphy would go on quietly at Jasper Hall. I have been, unfortunately, deceived. Mr. M., and his people would have the new chapel, to which I appointed last year as pastor the Rev. T. Gleeson, an Irish priest, at the request of the trustees and committee of the said chapel. They, therefore, tried every means to get possession of that chapel. They held in J. H., several meetings, in which the most harsh and shameful language was made use of against me as well as against the Attorney-General and the Irish (all of whom are very much opposed to Mr. M., and disapproved of my admitting him into the district). A deputation from J. H. waited on me, asking for the appointment of Mr. M. to the new chapel. I answered them that I could not recognize any other pastor of that chapel than the Rev. Mr. Gleeson. Another meeting was held at J. H., in which I was treated the same way as in the preceding one. As those meetings were held in the house of Mr. M., and as in one of the resolutions there was a threat of schism, I imagined that Mr. M. would, if he were a good clergyman, disapprove of them; either publicly, as the proceedings appeared in the newspapers, or, at least, by writing to me. But he did neither, so that I felt myself imperatively called upon to withdraw his faculties from him. I wrote, therefore, to Mr. Murphy a letter for that purpose, but, as he refused to receive it, I was obliged to publish it in the papers. My letter is of the 28th of January last. From that day Mr. Murphy ceased to officiate; but I was aware that the people of J. H., were not quiet (I may here observe, that the congregation at J. H., reckoning men, women and children, is not composed of more than 300, a very small part, indeed of the Catholic body in Kingston). Meetings were held again, and—shameful to relate—on the night of March 5–6, forcible possession of the chapel was taken. On the evening of the 6th, the police tried to dislodge the rioters but were beaten off. The

rioters then began to destroy the chapel with bricks and stones, and would have demolished it completely if a strong body of soldiers, accompanied by the Mayor, had not come forward. Twenty-five persons were taken prisoners, some of whom belong to the congregation of J. H.; they will be tried at the next quarter-sessions. On the evening of the 7th, another meeting was held at J. H., and the resolutions of it, along with a letter from Mr. M., appeared in the "Jamaica Dispatch," a copy of which I forward to Your Lordship. A schism was, therefore, to be completed on St. Patrick's at J. H. Fortunately, there was, at this time, on his way to Demerary, a Rev. Mr. Chaucy, a relation to the V. A. of British Guiana. He remonstrated with Mr. M. on his bad behavior and entreated him to beg pardon of me. Mr. Chaucy, accompanied by the Rev. Messrs. Gleeson and Frost, made an application to me, and it was at their entreaties that I consented to receive from Mr. M. a letter, to which I replied. On the evening of the 17th, I sent Mr. Gleeson to Mr. M. to tell him that I expected his apology, and that I would publish both his letter and mine. Mr. M. abused Mr. G. in the most shameful manner, calling him the vilest names. Notwithstanding all this I have not withdrawn the faculties I granted Mr. M. for the space of two months. You may now easily see, My Lord, if I have acted mildly or not with Mr. Murphy. I hope the letter of Your Lordship to him will be productive of good, and induce him to comply with the promise he made to quit the island, though he has publicly said several times that he will remain here. As our cause is common, on account of the precious unity of the Church to which we both have the happiness to belong, I hope Your Lordship will earnestly recommend both me and the flock, entrusted to my care, to the prayers of the faithful, and remember us in the Holy Sacrifice.

The deep interest, which Your Lordship feels for the welfare of our Holy Religion, will be my excuse for intruding yet a little on your time, by giving you an account of the present state of the mission. Besides the Rev. Mr. Duquesnay, I have four cooperators in the ministry, two of whom are Jesuits, Messrs. Cotham and Dupeyron, and the two others are Irish, namely Messrs. Gleeson and Frost. The last clergyman accompanied the Irish emigrants who came here last February on board the "Robert Kerr." There is now a good congregation in St. Thomas in the Vale. A chapel there will soon be completed, thanks to the grant of £300, made by the Hon. House of Assembly. One of the Jesuits visits the Catholics through the country, as far as Montego Bay and Westmoreland, four times a year. A

great deal of good has already been done, and, with the assistance of Divine Providence, I have very fair hopes that more will be done in course of time. What we all require, is peace and harmony, and, for my part, I will spare no pains to preserve both. Mr. Duquesnay and Mr. Cotham present their respects to Your Lordship, and I beg to present mine to Dr. Smith. Every letter Your Lordship will be so kind as to direct to me, will always be received with the greatest pleasure.

Believe me, my Lord,

Your Very obedient Servant,

BENITO FERNANDEZ, V. A.

The two months' grace granted to Mr. Murphy passed but he did not fulfill his promise of arranging his affairs and leaving the island. Thus began a state of actual schism, which lasted for the space of four years, to the great scandal of the Christian world and the sensible detriment of the mission. Then might be seen a Catholic priest, though under the censures of the Church, though deprived of all jurisdiction and power, celebrating the Holy Mysteries, administering the Sacraments, blessing marriages and doing all this in spite of the criminal and unhappy consequences which he foresaw, and which he was aware it was his duty to prevent.

Meanwhile, when the excitement had somewhat cooled down—thanks to charitable and urgent admonition—many of the partisans of Mr. Murphy, and, amongst them, those whose names carried most weight with them, acknowledged their error, withdrew from the ranks of sin, and returned to their true shepherd. Mr. M. wrote from J. H. Dec. 4., 1844, to a Rev. Mr. Walters (whose name we meet here for the first and last time), of Spanish-Town, saying that he had been accused of spurning the boon (he does not say what), offered to him by his ecclesiastical superior, and that he writes, not merely for the purpose of condemning this unfair construction put upon his silence, but to request an interview, that he may consult with his correspondent on the best mode of proceeding in so delicate a matter. If the conference took place (and we are told that it did), it does not seem to have established a good understanding. Mr. Murphy's credit and good name were dwindling away in much the same manner as his adherents. Ecclesiastical superiors here were not disposed to mete out to him that measure of justice, which he thought was his due. He became a disappointed man, and in his disappointment he took the resolution of going to Rome, where he flattered him-

self he would gain his cause. He personally explained his grievances to Cardinal Fransoni, the Prefect of Propaganda, who only consented to absolve him from the ecclesiastical censures he had incurred, on receiving a promise in his own hand-writing that he would never again set foot in Jamaica.

The schism, on the departure of him who had been its soul and its life, quietly fell to the ground. Its partisans divided, according as the sincerity of their faith as Catholics or the absence of that faith inspired them. The greater part returned to their true shepherd, and, among these, many who were, until death removed them, by their fervent piety, their active zeal, and their continued works of charity, the edification of the congregation. Others remained indifferent, and were not known to frequent any place of worship. Some, alas!—out of spite—apostatized, and made public profession of being Baptists or Methodists. A well-founded report was circulated in Kingston, some years ago, to the effect, that the Rev. Mr. Murphy wrote from the place of his retirement to several of his most devoted adherents, to disabuse them of the errors into which they had been led, and to induce them to submit as speedily as possible to the lawful authority. His efforts were, in many cases, successful. This voluntary act speaks too much in favor of Mr. Murphy, not to be mentioned in a record where the name of the clergyman has, of necessity, been connected with sayings and doings little calculated to do him credit.

It was with regret that the V. A. found the chapel of St. Patrick on his hands. The priest who had been appointed to serve it was unable to keep his position; his conduct became the cause of much discontent and dissatisfaction to both the congregation and the superior of the mission. Indeed, after a year, either by choice or otherwise, Mr. Gleeson had to leave the country. The nomination of a successor presented serious difficulties to the V. A. Time, patience, and not a little tact, was required to extricate oneself from them. Fr. Benito's intention was to leave Fr. Cotham, whom he had stationed there in the meantime, in charge of St. Patrick's; but Fr. Cotham was not acceptable to the committee. Though an Englishman, the fact of his being a Jesuit condemned him. To have summoned from Europe a new priest, one, perhaps, whose virtue was not above suspicion, or whose natural character would render him a difficult person to deal with, would not have been, after recent experiences, the height of wisdom. Furthermore, as the prosperity of the country was year by year rapidly declining, and the fortunes of individuals were going down the same

inclined plane with a rapidity still greater, it became hard, not to say impossible, for the committee to know how they were to furnish the man of their choice with a suitable livelihood.

At this juncture the Abbé Ganille came from the United States, where he had exercised the sacred ministry for many years. He was a man of remarkable natural gifts, and spoke English and French with peculiar fluency and purity. When he arrived at Kingston, he was for a long time the guest of the V. A. The attention of the committee was directed towards him, and he was requested to undertake charge of St. Patrick's. The Abbè was, above all things, a matter-of-fact man of business. He knew that he could not live on fine speeches or fresh air, so he made inquiries as to what maintenance would be guaranteed him. On the one hand, the answers of the committee were vague and indefinite, and, on the other hand, Fr. Cotham declared that when he left St. Patrick's, he would take away with him the sacred vessels and ornaments which belonged to him. The Abbè declined the office and sailed for Trinidad.

The committee were thus forced to sound the dispositions of Fr. Cotham. Several captious inquiries were set on foot, and several embarrassing questions asked, in the hope that the good father would return answers, which would prove sufficient ground for his rejection. Under the guidance of the V. A., however, he contented himself with begging for explanations on certain points, in others he acquiesced where he saw he could safely do so, and the affair was brought to a happy termination. Thus were dissipated the fears, only too well founded, of seeing installed in the chapel a newcomer, whose busines it would be to oppose the principal church situated within a stone's throw, or one, who by a life little conformable to the maxims of the gospel, would injure the welfare of the Church, in a country where rampant heresy and gross corruption of morals exact that the ministers of the Church be above reproach. The chapel of St. Patrick, which had been the cause of so much contention, was not, however, useless. After the terrible fire which, in 1848, destroyed more than 200 houses in Kingston and reached, as its furthest limit, the Church of the Holy Trinity of which it left but the bare walls standing, it was in this chapel that the parochial service was for two years conducted. When, in 1857, the daughters of St. Francis came to take part in the work of the mission, St. Patrick's served them for a long time as their private chapel. It was afterwards used as a poor-school, and finally, in 1876, it was devoted to the Cuban Mission.

Chapter VI.

Progress of the Mission.—The Spanish College—Death of the Very Rev. Benito Fernandez.

(1847–1855.)

The missioners in the island were now enabled to breathe freely, and, in spite of the difficulties which occurred with the secular clergy (all of whom it was necessary for the most urgent reasons to dismiss from the mission), the mission re-entered on a career of peace and prosperity, as far as could be expected in a country where the vast majority of the population were dissenters, and where the Catholic body was composed of members of various nationalities very many of whom were utterly devoid of any principle of religion.

On the feast of the Purification of Our Lady, 1847, two fathers of our Society, FF. Dupont and Avarro, the one belonging to the Province of Lyons the other to that of Turin, were added to the number of laborers in this inaccessible part of the vineyard of Our Lord. Missions, retreats, confraternities, and congregations for young people were set on foot and organized as in the best parishes of Europe.

The labor was not in vain. On the occasion of the jubilee, for the election of Pope Pius IX., there were over a 1000 communicants, and a like gladdening sight was witnessed on other occasions, more especially on those of the jubilee of Gaeta in 1849, and during the prevalence of cholera towards the end of the year 1850. Some thousands, too, of the congregation were enrolled in the confraternity of the Living Rosary. During the course of the year 1848, two other fathers— Fr. Bertoli, of the Turin Province, and Fr. Alexis Simond, of the Venice Province, driven out of the kingdom of Sardinia by the tumult of revolution — came to the assistance of their hard-worked brethren in Jamaica. Two years later, in June, 1850, the Kingston fathers welcomed with mingled feelings of joy and sorrow the Spanish religious of our Society who had been rudely driven from their homes, and banished from the territory of New Grenada by the whirlwind of revolution.

The conservative party, which some years previously had come to power, in its wish to do its best for the solid establishment of order and prosperity in the country, had, with the consent of the Archbishop, the Bishops, and the clergy,

recalled the Society of Jesus to those vast countries of the New World, where every thing awakened the glorious remembrance of the apostolic labors of our oldest missionaries, more especially of the Blessed Peter Claver.

Charles III's decree of restoration, soon brought a large number of Spanish Jesuits to Santa Fé de Bogotá, and other cities in the republic. On all sides they met with a joyful and cordial reception. Stations, seminaries, and colleges sprang up as if by enchantment. But, alas ! this success, which wore too much the air of triumph, was not destined to be of long duration. The radical faction, full of the teachings of the author of the "Wandering Jew" and the "Mysteries of Paris," had seen the Society's return with chagrin, and had vowed to crush it. The reins of government changed hands, and the first act of the new party in power was to undo all that its predecessor had done. The Jesuits were banished. They were conducted by an armed escort to the limits of the Republic, whence some took their departure to Ecuador, others to Belgium and France, while a third party came to Jamaica. This last had at its head the Superior of the whole Mission, Fr. Emmanuel Gil, who had formerly been court-preacher at Madrid, and had suffered by two previous exiles. Though deeply afflicted at this sad event, the Kingston Fathers were rejoiced at the sight of their brethren. The residence of the V. A. was far from large enough to accommodate conveniently those who lived under its roof, yet it seemed to expand itself to offer hospitality to our venerated and cherished *confrères*.

The many inconveniences they had endured in descending the Rio Magdalena, and the hardships they had suffered on the tiny schooner which brought them from Santa Martha, made acceptable the little corners which were placed at their disposal.

At the expiration of two or three weeks, the Rev. Fr. Gil, after consultation with the V. A. and his clergy, determined not to proceed further, but to wait at Kingston until Divine Providence should suggest something definite.

The house, No. 26, North Street, — which by a singular coincidence has since become the property of the mission, and is, at present, the residence of the fathers,—was rented at a cheap rate from one of our friends. When it had been put in order and furnished, the exiles took up their abode in it along with six boys whom they had brought from Bogotá.

The intention of opening a college was announced in the public prints, prospectuses of the course of studies were distributed in town and country, and in a short time there

were thirty boarders and more than that number of day-scholars.

This sudden establishment of Spanish Jesuits in a Protestant colony created no little commotion. Some saw no danger in the new institution, others saw every cause for alarm. A fierce controversy arose. A Presbyterian minister, himself the principal of a school, in a series of letters, addressed to a friendly paper, zealously warned the public of the pest it was harboring in its midst. A second journal, which at that time was friendly to Catholics, laughed at these puerile fears, and showed with good reason that the college which had been inaugurated would prove of service to the country. Two ministers of the evangelical party of the Established Church, in a course of sermons, or public lectures at St. Michael's, took occasion to attack not only the Jesuits and their college, but popery as a system, its errors, its superstitions, its idolatrous worship. Their words did not, however, produce any notable results. Without applying the argument, *Post hoc, ergo propter hoc*, we may be allowed to mention what was the end of these three gentlemen.—The Presbyterian minister, about two months after his last letter, was thrown out of his buggy and fractured his scull; one of the Protestant ministers was attacked by consumption and went to England, where he died the following year; the other gradually fell into a delicate state of health, and was compelled to resign a lucrative employment and leave public life.

Meanwhile, the Spanish fathers did not attach any great importance to their new charge. It was only necessity that made them willing to carry it on; and they only did so, awaiting the time when they should find the way open to a field of labor more vast, and better calculated to occupy their numbers and reward their zeal.

The occasion for which they sighed was not long in presenting itself. The Archbishop of Guatemala having heard that many fathers banished from New Grenada had taken refuge in Kingston, wrote to the V. A. and begged with all earnestness that the refugees should be forthwith despatched to Guatemala, where, he assured Fr. Benito, they would be warmly welcomed by himself, his clergy, his people, and the government. To the great regret of the Catholics of Kingston the fathers hastened to close with the archbishop's offer; they hastened to establish themselves in a country where, for the last eight or ten years, the Society had had no footing. The majority of them left the island at once; five remained and with the assistance of the two English fathers carried on the college; but after awhile,

these five were ordered to join their brethren, and the college after an existence of close upon three years was closed. It was with the deepest regret that the Jamaica clergy witnessed the departure of their guests, on account of the assistance they had rendered in the holy ministry, but chiefly on account of the unexpected closing of the college, which was so much needed for the education of the children of the more respectable class, and which would have placed in their hands, in all probability, the education of the children of all the better families, Jew or Protestant, in the island.

At this time there were in the field no competitors worthy of the name. During their stay, the Spanish fathers solved one problem, which has since been an ugly one to those who have succeeded them — they made their college pay, for they took with them from the city $15,000 (£3000).

Towards the middle of October, 1850, five months after the arrival of our Spanish fathers, there appeared for the first time in this island, in the city of Kingston, whose population comprises some 35,000 souls, that most dreadful scourge of Divine Justice—Asiatic cholera.

An isolated case, presenting all the well known symptoms, first of all manifested the presence of the unwelcome visitor. The next day four more cases equally unmistakable, proved to the most incredulous that cholera had come into our midst. At the beginning of its sway it exacted some forty or fifty victims a day. Before the end of the month, one hundred was the daily death rate. On Nov. 1, the feast of All Saints, a day appointed by the Government for public supplication, there were two hundred and fifty cases, all of which terminated fatally after a few hours' agony. Henceforth, the scourge had full fling, and, during the month of November the daily death rate was never less than one hundred and fifty, on two occasions the figure three hundred was attained. In December, the epidemic began to subside, and was pretty well extinct at the beginning of the month of January, 1851.

The total number of victims in the city of Kingston was never definitely stated by any official authority. It was computed to be between 4000 and 5000. This last estimate would not appear exaggerated to those who, like our fathers, were visiting the stricken night and morning, and who, in their journeys from house to house met nothing but funeral processions on their way to the cemetries. It is impossible to describe the panic which seized upon all. Those, who were well-to-do provided themselves with preservatives, and shutting themselves up in their houses trusted to the

efficacy of their precautions. The poor, that is to say, at the very least, two-thirds of the population, became stupefied, and with *nonchalance* waited for the scourge to strike, or pass them by. Others spent what little money they had in the purchase of a certain elixir, which its maker, a quack, vaunted would make them invulnerable, but which, of course, proved to be utterly useless. In spite of precaution and remedy, the disease continued its destructive course, fastening, more especially, on certain houses of ill-fame, and certain haunts of debauchery where it did not spare a single person.

During this visitation the fathers had a busy time of it. Night and day they ran whither they were called; and, no sooner had they arrived at a place, where they had been told there was only one case, than they found there three or four. In one house there were eight cases at the same time. The priest, as he passed through the streets, received so many calls at the same time, each of which, it was said, was the most urgent, that he knew not which to attend to first. To console the dying, to excite them to repentance, to hear their confessions, or to do the best one could in a few minutes, to give them absolution and Extreme Unction; and then, to go elsewhere and impart the same blessings of religion,—this was the occupation of five fathers and two brothers (whom the Rev. Fr. Gil had kindly lent for this purpose), during the space of two months and a half.

In those sad days many Protestants had recourse to the ministry of our fathers. Neglected by their own ministers, who only showed themselves at meetings to proclaim their devotedness, these poor people when they saw us ready to dispose the suffering Catholics to die a Christian death, begged and implored of us, as friends and neighbors, to do them the like favor. They were instructed with all speed in the necessary truths, baptized conditionally, and received the other Sacraments, as time allowed, and died Catholics.

The public prints were sufficiently sincere to acknowledge, that during this terrible visitation the Catholic clergy had unflinchingly done their duty. On the other hand, the silence preserved with regard to the clergy of other denominations was an indirect censure of their cowardly timidity, and of their want of sympathy with their own flocks. The medical men who, with one exception, were all Protestants, met us everywhere; and meeting but us, they bore testimony to the courageous zeal of the clergy of a Church which was the object of so much contempt and prejudice.

We should be wanting in justice were we not to notice the Christian devotedness exercised throughout the whole of

this period by several ladies and gentlemen of the Kingston congregation. They proved themselves faithful and generous fellow-workers in the distribution of those corporal aids which it was necessary to afford a large number of families in distress. These ladies and gentlemen undertook to distribute, in districts assigned to them, medicines, clothes, etc., according to the special wants of the case, the money, which the fathers had in hand, and which many of the well-to-do proprietors and merchants had sent to them, as also, a large round sum which the municipality had placed at their disposal. Divine Providence protected them all, as it did the priests,—not one was attacked, though they had to breathe daily the poisoned air of the rooms in which the cholera-patients lay either dead or dying; and this was more especially the case in the two hospitals, which had been extemporized to meet present needs. However, just toward the end of the visitation, the natural effect, no doubt, of fatigue, the Rev. V. A., who was seventy years of age, and another priest, of weak constitution, suffered a little from bowel-complaint, which a rest of a few days and suitable remedies arrested.

The scourge left Kingston only to develop itself suddenly in the interior of the island where it literally decimated the working population. Forthwith two of the fathers set out to visit some of the stations where Catholics were most numerous. They arrived in good time, and they did in the country what all had done in town. In general, few of the Catholics who succumbed to the disease died without the succors of religion; in Kingston, there were only six six, out of a total of four hundred, and in the country there were some twenty. Many of these unfortunates were deprived of the succors of religion through their own fault, or through the carelessness of those who surrounded them.

The cholera had scarcely finished its work of devastation before another epidemic, not less fatal, trod in its footsteps, and attacked a number of people who were congratulating themselves on having escaped the first unwelcome visitor.

The small-pox, which, in tropical climates, is particularly virulent, manifested itself with a severity that is but little known. Many children and many adults, attacked by the corrupting *virus*, succumbed, and went to increase in considerable numbers the newly-closed graves, which already occupied a large space in every cemetery. The Catholic priest showed himself, under the reign of this new minister of the anger of God, what he had been from the first — the friend of the unfortunate, and the dispenser of the mercies of God. Casting aside the fear of danger, and overcoming,

with courage worthy of his mission, the repugnances and the dislikes of nature, he administered the Sacraments, and procured what assistance it was in his power for those who called him to their side. After the cholera in 1850 and 1851, and the small-pox in 1852, came the yellow-fever in the spring of 1853. If the creoles had been almost the only victims of the first two scourges, the Europeans, almost alone, experienced the severity of the third. Fortunately, the number of victims was not very great. Several vessels which were lying during this time in the harbor of Kingston lost the best part of their crews. In the mortuary register of this year the names of Irish, French, and Canadian sailors are of frequent occurrence, and the disease claimed many victims amongst those who had but recently arrived in Kingston. The fathers themselves did not escape the contagion. Fr. Simond, although he had resided in the island for three years, was the first to be attacked, after two days was declared to be in danger of death; fortunately, however, he recovered. He was, however, scarcely convalescent, before a young priest who had arrived from Europe in the month of February, was seized with the disease and, in spite of all that could be done for him, was, in six days, reduced to the last extremity. This was Fr. Stephen Ghersi, of the Turin Province. The letters of obedience that he brought with him are still preserved. They are dated: Laon, Nov, 19, and bear the signature of Père Fouillot.

Fr. Ghersi was born in the province of San Remo, in the department of Nice, and on his coming to Jamaica was only twenty-nine years of age. He appears to have been a singularly amiable man, and a good linguist. He was able to preach fluently in French and English. During the short period that he labored he won golden opinions.

The weekly order-book tells us that he preached on Sunday, February 27, at High Mass; he was also appointed to visit the hospital that week. On March 17, he preached in the evening. The good father came out here with the presentiment that he was to die of yellow-fever. Under the notices, dated April 2, are the following words, in Fr. Dupeyron's handwriting:—"Le père Ghersi est tombé malade le vendredi matin à 8 hrs., c' est la fièvre–jaune."—Fr. Ghersi had drunk, some years before, some poisoned wine, which had been the death of four people, who partook of it with him. Although he did not die from it, he never recovered from its effects,—blood poisoning and eruptions. He was thus a decidedly good subject for yellow-fever. To the notices dated April 9, the following is appended: "Le Rd. Père Etienne Ghersi est mort, il-y-a bien motif de l'espérer,

dans le baiser du Seigneur, avec paix et résignation ; le mercredi, 13 Avril, 1853, à 11 hr. du matin—à l'âge de 29 ans. —*Requiescat in pacè.*— Quelle perte pour cette mission ! – O mon Dieu, que votre volonté soit faite ! Faillait-il, nous le montrer, pour nous l'enlever si vite ?—Que Votre volonté soit faité,—le coup est rude—cependant,—benie soit la main adorable, qui nous a frappés. Amen! —J. E. Dupeyron, S. J."

The obsequies took place on Thursday the 14th, at 6 A. M. The Office of the Dead was sung. The V. A., Fr. Benito, officiated, assisted by FF. Dupont and Simond as deacon and sub-deacon. The church was crowded to excess, for the Catholics of Kingston felt deeply the loss they had sustained in the death of Fr. Stephen Ghersi.

On June 17, 18, and 19, this year, a triduo in honor of the Blessed Peter Claver, S. J. was celebrated.

Fr. Benito had now held the reins of government of the mission for the space of thirty years. Throughout the whole of this period his inexhaustable charity made him the father of his people; in spite of his years (74) and declining strength, he continued to take an active part in all the works of the mission. At 3 o'clock in the afternoon of September 27, he was struck by apoplexy. For a long time he had been expecting a stroke of this kind, and when it came it found him perfectly prepared. He had been to confession the previous evening, he had said Mass in the morning, and when the finger of God touched him he was piously saying his office. He uttered a piercing cry, his breviary fell from his hands, and he remained immovable, leaning back in his chair. His confessor, Fr. Cotham, was providentially at hand; he gave him Extreme Unction, and as the last blessing crossed his lips, the soul of Fr. Benito returned to the God who gave it,—to the Master whom he had served so well.

As the sad news spread, a profound sensation of grief was felt throughout the whole of Kingston. Protestant and Jew, Catholic and Dissenter, with one voice lamented the sudden blow which had deprived the city of a benefactor, the poor of a father, and all of a perfect model of goodness and piety and every priestly virtue. The bell of the Protestant parish church was tolled from the moment the rector heard the sad news till sunset. The Union-Jack at the Commercial-Rooms, the flags of the various consulates, and those of the vessels in the harbor, were hoisted at half-mast. On the following day, the parish-church-bell was tolled from six to seven, when it was interrupted by the commencement of the usual morning-service. After service the knell was again resumed and continued till the funeral. The various

flags were again hoisted at half-mast, where they remained till all was over.

The obsequies were attended by an immense concourse of people of every creed, who manifested by their silent and respectful behavior the deep affliction of their souls, and their sincere regret at the death of the venerable Prelate. But the Catholic population, by the sobs and lamentations which escaped from their lips, as they stood round his bier, showed, more than words could express, how dear he had been to them, and how attached they were to him. Never was a good parent bewailed by grateful children as Benito Fernandez, first Vicar-Apostolic of Jamaica, was bewailed during the nine days which were solemnly consecrated to his memory, and to prayer for the repose of his soul. A subscription was immediately set on foot, to provide the means of perpetuating the memory of one who had been so dearly loved. The lists of the different collectors are preserved. They contain, amongst others, the names of all the principal inhabitants of the city, and even the distant town of Colon was unwilling that any memorial should be erected to Fr. Benito without its contributing towards the expenses.

Chapter VII.

Administration of Fr. J. E. Dupeyron. S. J., V. A.

(1855–1872.)

The Very Rev. James Eustace Dupeyron, who had been nominated coadjutor with right of succession, on Sept. 10, 1852., now entered upon the administration of the entire Vicariate, and with him the mission became really and truly under the responsibility of the Society. He had only to continue faithfully pursuing the course adopted by his predecessor,—to do more or do it more effectually was, owing to the fewness of laborers, and the scantiness of the resources at his command, beyond possibility. Fr. Benito had bequeathed to the fathers all that he possessed—the two churches, the cemetery, and the house in King street, which for a long time served the fathers as a residence. But of money he left not a penny, and Fr. Dupeyron was glad to find that the debts he left behind, did not exceed $40 (£8). The generosity of Fr. Benito was a by-word; he daily squandered his alms, as it was impossible for his tender heart to spurn the empty hand that craved assistance; in consequence he was besieged by beggars. He gave, and

gave, and when he had no more to bestow, he borrowed in order to be able to give. The administration of Fr. Dupeyron was one of thorough utility rather than brilliancy.

On Jan. 5, 1856, Fr. Joseph Howell, of the English Province, arrived. This father had been stationed at Wigan, in Lancashire. He had there effected great good by his sermons, and the affability he had displayed in his dealings with the congregation. When he was ordered to Jamaica, the minister of the residence, Fr. Thomas Seed, who was, later, Provincial, petitioned to be sent in his place. Father Seed's removal, so Fr. Seed argued, would not be felt, Fr. Howell's would. Superiors thought otherwise. The accession of a good English preacher was a great gain to the Kingston establishment, and supplied to advantage a serious want in the divine ministry.

In February of this year, were promulgated the decrees of the first Colonial Synod of Trinidad, held at Port-of-Spain, in the year 1854. The publication created considerable commotion in the city, and caused the fathers much annoyance. Many of the decrees were directed against secret societies, of which Freemasonry, in particular, claims a large *clientele* in the West Indies. Confessors were forbidden to admit to the Sacraments Catholics who were known to be Masons: this was the cause of many a threat and murmur. One of the leading journals of Kingston constituted itself the special organ of the aggrieved party. However, as no moderation was observed in articles dictated by passion and ignorance, no attempt was made to answer them, and as it requires two to carry on a newspaper controversy, the would-be paper-war died a natural death. In this year also was held a bazaar to raise funds for the enlargement of Holy Trinity Church. The total receipts were £691, but how much of this was clear profit is not stated. In the month of November 1857, the fathers were gratified by the arrival in Kingston of four religious ladies, of the third order of St. Francis. They came from their Mother house, Glasgow, Scotland. They were invited to assist in the important work of education, — to provide for the girls of the better class, something corresponding to that provided by the middle school for boys. It was supposed that the Catholic, Protestant, and even Jewish families of the higher classes would send their children to them. This hope has not been realized; a large influx of boarders came from Hayti, and the prejudice against color deterred many Europeans from entrusting their children to the good nuns.

In the year 1859, H. B. M's Consul General at Port au

Prince was requested by the Haytian government to assist them, if possible, in obtaining from Jamaica some respectable R. C. ecclesiastics, either French or Irish, who might be disposed to settle in Hayti. Under date, May 27, Mr. T. N. Usher, the Consul-General, brought the subject under the notice of H. E. Charles Henry Darling Esq., the governor of Jamaica, who, on the 9th of June, referred the matter to Fr. Dupeyron. Mr. Usher's letter contains the following passages:—"It is necessary to mention that the clergy in Hayti is not salaried by the State, but—as the Minister of Justice, who applied to me on this subject, very truly observed, the priests generally contrive, and in a very short period, to secure very handsome incomes. With reference to the subject of religion, it is but due to this government to state, that although the religion of the State, as well as that of the great mass of the population, is Roman Catholic, the utmost toleration and protection is afforded to other creeds. They liberally support the schools established in many of the towns in Hayti by Wesleyan and other missionaries."

No answer was returned to this letter, and on Sept. 1, the Secretary to the Government calls attention to the previous letter, and, as the consul has applied again, begs to be favored with an answer. This second letter, bears on the foot of the page: "Ans. on the 5th of Sept.;" but no copy is preserved.

During this year, and within five weeks, the mission lost the only two English fathers it possessed. Fr. Wm. Cotham was the first to receive the summons. He had been working in the mission for upwards of twenty-five years, and how he had managed to live through this period was a wonder to all who knew him. During the whole of this time he had been suffering from chronic diarrhœa. The sickness which carried him off lasted only two weeks, during which he frequently received Holy Communion. He did not seem to think that he was about to die. He received Extreme Unction in perfect consciousness, and answered distinctly all the prayers. In the book quoted above, Fr. Dupeyron adds:—"Nous-avons tout lieu d'espèrer, qu'il est mort in Domino: sa pieté, son amour pour N. S. au Sacrement de l'autel; son zêle, dans l'observation de nôtres Saintes-règles et la pratique des vertus d'un religieux nous en sont un garant. R. I. P." At the time of his death, Fr. Cotham was sixty-nine years of age, and of these he had spent fifty-one in the Society. He died Nov. 19.

Fr. Joseph Howell's sickness, was of longer duration—three months—he died at 8 P. M., on the 23rd of December, at the pen (country residence) of a Mr. Artice. The malady

he was suffering from was consumption, and during the last two weeks of his life he suffered much, and bore his pains with great resignation. He frequently received the Holy Viaticum and the V. A. gave him the last Sacraments on Friday, Dec. 21. "Quelle perte pour cette pauvre mission de la Jamaique! O Dieu, venez à notre aide," writes Fr. Dupeyron. At the time of his death Fr. Howell was in the fiftieth year of his age, and the twenty-second of his life in the Society.

At the beginning of June, in the following year, Fr. Sidney Woollett arrived from Demerara. He was attached to the residence in Kingston.

A copy of the answers forwarded by Fr. Dupeyron to the "Quæstiones pro Relatione ad S. Congreg. de Propaganda Fide," for the year 1862, has been preserved. As the document is authentic we have no scruple in transcribing such parts as show what was the real state of the mission at that time. We quote the questions and answers in Latin. The paper is dated September 14.

"Q. An V. A. habeat cathedralem et propriam residentiam et in qua civitate? R. Ecclesiam et propriam residentiam Kingstonii (Jamaicæ) quam Beliziis (British Honduras).

"Q. An V. A. habeat facultates speciales a S. Sede et quas? R. V. A. iis gaudet facultatibus specialibus, quæ ordinarie a S. Sede conceduntur, quum Vicariatus multum Roma distat, et in iis locis ubi numerosi sunt acatholici et gubernium acatholicum; præterea facultatem habet dispensandi in 20 casibus, tantum super impedimenta primi gradus affinitatis in linea collaterali ex copula licita proveniente.

"Q. An habeat redditus proprios, quot et in quo consistunt? R. Nullos habet Beliziis; Kingstonii vero duas domus habet, quarum redditus non excedunt 40 libros Anglicanos.

"Q. Enumerentur loca diœcesis, et eorum respectiva distantia? R. In Vicariatu parochiæ non existunt; omnia juxta formam missionum fiunt. In insula Jamaicæ præter binas ecclesias Kingstonii, septem aliæ sed admodum parvæ numerantur, quarum una 26 milliariis Kingstonio distat. Catholici per reliquam insulam sparsi, quique circiter septingenti numerantur, bis in anno ab uno ex missionariis visitantur. Beliziis præter ecclesiam ibi sitam, numerantur septem aliæ, quarum quinque ad septentrionalem partem a Beliziis, dua vero ad meridionalem pertinent.

"Q. Quando visitatio Vicariatus fuerit peracta num ad tramites præscriptionum canonicarum? R. A. V. A. regulariter visitatur. Quot annis etiam visitat *British Honduras*, quæ regio 700 milliariis distat.

"Q. Quando Provinciales Synodi fuerint habitæ? R. Anno 1854, V. A. tanquam coadjutor Decessoris Sui, concilio coloniarum Portu Hispanico habito, præsidente R. DD. Spaccapietra, Del. Ap. interfuit. Q. An habeat Seminarium, et ubi? R. Nullum habet. Vix ac ne vix quidem spes affulget in hisce regionibus vocationis ad statum clericalem.

"Q. An in Ecclesiis servatur Sacrosancta Eucharistia, et cum qua decentia? R. Kingstonii et Beliziis perpetuo: aliis vero in ecclesiis quando missionarius residet, Sacrosancta Eucharistia servatur, atque cum multa decentia.

"Q. Exprimatur numerus Catholicorum, et qualitas in singulis quibusque locis degentium? R. Numerus Catholicorum in Jamaica degentium non excedit 6000, quorum major pars ad Kingstonium pertinet. In *British Honduras* amplius quam 20,000 Catholicorum existunt, quorum major pars ex republica Yucatan, ab anno 1848 eo migravit; ut ab incursibus rebellium pedorum sese liberaret. Kingstonii locisque finitimis supra indicatis frequentissimus est usus Sac. Pœn. et SS. Euch. speciatim inter mulieres. Beliziis non item: locis tamen quæ a missionariis visitantur præsertim in meridionali parte, inter Carribæos, magnus est numerus communicantium etiam inter viros.

"Q. An sint et quo numero scholæ Catholicæ, et quot in eis instituantur? R. Scholæ tam pro pueris, quam pro puellis existunt Kingstonii et Beliziis. Kingstonii existit conventus monialium tertii ordinis Sti. Francisci. In variis scholis 400 circiter pueri et puellæ instituuntur.

"Q. An adsit doctrina christiana, in lingua vernacula experta ab omni errore? R. Hic doctrina christiana anglice ab Epis. Catholicis Anglicæ approbatur utimur. Beliziis ea quæ Hispanice a P. Ripalda exarata est.

"Q. An sint et quo numero scholæ acatholicorum et num Catholici, et quo numero illas adeant? R. Plurimæ atque ad diversas sectas pertinentes. Quidam ex Catholicis filios suos ibi instituendos habent; quamquam multoties e pulpito adversus hunc abusum intexerimus.

"Q. An sit aliquis monialium conventus: Cujus instituti: qua auctoritate fundatus, et cujus curæ et ministerio subsit? R. Jam dictum est hic Kingstonii adesse conventum monialium etc. Domus earum principalis est in civitate Glascuensi in Scotia: inde ab Ep. Murdoch, V. A., quatuor ex monialibus missæ sunt, ad stabiliendum conventum earum ordinis in Jamaica; hucque appulerunt principio Novembris, anno 1857. Eædem subjiciuntur V. Ap., et unus ex missionariis ab eodem designatus, earum capellani, atque confessarii munere fungitur. Professæ et candidatæ omnino numerantur undecimæ. Observatur vita communis monialesque

obstringuntur votis etc.; atque promittunt clausuraum juxta directionem Superiorum (Earum vota non esse solemnia constat, licet de hac nulla ad easdem mentio fit.).

"Q. Num matrimonia rite contrahantur? R. Flens dico concubinatum etiam hic existere quamvis majori in honore sit Sanctum Matrimonium, quam fuit viginti ab hinc annis. Cæterum Eccl. præscripta circa matrimonia, tam inter Catholicos, quam mixta accurate servantur.

"Q. An a viginti circiter annis status fidei Catholicæ augeatur, vel potius decrescat, et qua de causa? R. Puto quod major fuerit Catholicorum numerus viginti ab hinc annis. Causam imminutionis in emigratione Catholicorum, ex hac insula in Americæ status Septentrionales invenias. Aliqui Protestantes quotannis ad gremium Eccl. redeunt; sed ordinarie ad infimos ordines pertinent.

"Q. Tandem attente perpendat spirituales christianitatis illius necessitates, eas distincte referat; mediaque proponat idonea ad præteritos errores evellendos ad majorem religionis profectum inducendum? R. Vix adest ulla spes numerum Catholicorum augendi in Jamaica; præterquam quod insulæ hujus incolæ, quoad maximam partem, sunt hæretici, vel ad nullam religionem pertinent; talem tamen vitam vivunt, ut difficile sit admodum eos adducere ad submittendum certis Eccl. Cath. legibus, puta confessionis, etc. Ex recensione, anno proxime elapso, mense Maio habita, munerus incolarum hujusce insulæ tunc datus videtur esse 445,000, ex quibus 11,000, circiter, albi sunt; item circiter 80,000, varii coloris, inter album et nigrum; et 354,000 nigri, asservatio Catholicorum inter tot difficultates præcipua cura missionariorum est. Speramus quod forte dies venit, quum misericors Deus hanc insulam visitare dignabitur, et ad sinum S. Eccl. Cath. reducere.—Fiat!

"Extempore quo decreta Concilii Col. Portu Hispanico habita a SS. sua approbata die 10 Oct. 1855; hic promulgata fuerint, nempe die 6 Januarii, 1856, omnes confessarii, in hocce Vicariatu stricte adhæserunt Sect. iii. no. 3, decreto de non-impertienda absolutione liberis muratoribus, neque etiam in casu putatæ bonæ fidei, quæ eis prodesse nequit, ut habetur in dicto decreto. Quoniam ex una parte, V. A. Jamaicensis audierit absolutionem in quibusdam locis impertiri liberis muratoribus qui asseverarunt nihil, neque contra religionem Catholicam, neque contra gubernium civile, in illis societatibus moliri; ex altera parte sub oculos habeat decretum a Cong. Gli. I. R. U. J. datum Feria IV. die 27 Julii 1853, quod sic se habet:—In Cong. Gli. etc. Præterea cum praxis de qua superius dicitur, manifeste hic fieri breviter possit, V. A. quærit num 1° Adhærere debeat praxi hic sta-

bilitæ de qua supra. 2° Utrum absolutionem impertiri valeat iis liberis muratoribus, vel Secretarum Societatum membris qui asseverarint nihil, neque contra religionem, neque contra gubernium, in istis societatibus moliri seseque paratos promiserint ad derelinquendas, dictas societates; si aliquid contra religionem Catholicam, vel gubernium exigatur ab iis.

"Cum decessor meus nunquam vestem talarem induxit distinctam ab illa quam induebant sacerdotes in Vic. degentes in ea praxi ipse nihil mutavi. Nihilominus cum a quibusdam videatur incongruum nullam in vestitu eccl. existere distinctionem, inter V. A., et Sacerdotes in hocco V. degentes ab Em. Va. quæro (1°) Num adhærere necne praxi quæ hucusque viguit et (2°) casu, quo ab ea discedam, in quo consistere debeat distinctio quoad vestem talarem et usum rocheti vel superpellicii.

"Ex eis quæ audivi a quodam Sacerdote Neo-Eboracensi ubi mense elapso aderam valetudinis restaurandæ gratia, dubium mihi in mentem venit utrum adhærere debeamus praxi obligandi omnes a Protestantismo ad Catholicismum conversos non tantum ad conditionalem Baptismum recipiendum, sed etiam ad confessionem generalem anteactæ vitæ faciendam; vel utrum sufficiat dictos conversos ad Baptismum conditionalem recipiendum obligare. Talem esse in præsenti praxim in Anglia eamque quodam decreto Romanae cujusdam Congregationis approbatam asserebatur a dicto Sacerdote.

"In facultate mihi concessa administrandi Sac. Confirmationis dicitur *fidelibus mihi subjectis:* cum autem aliquoties eveniat, ut visitem eam partem diœcesis Guatemalensis, vulgo dictam,—*La Boca del Golfe*,—vicinam limitibus Vicariatus cumque nullus Ep. visitet hanc partem, quæro nunc approbante Illustrissimo Arch. Guatemalensi, ibi uti valeam facultate administrandi Sacramentum Confirmationis.

"Inter facultates mihi meoque decessori datas non invenio facultatem consecrandi altaria portatilia et calices, etc. Eam utique habeo tanquam missionarium S. J., ut constat ex folio facultatum exto a S. M. Papa Leone XII., Societati Nostræ pro 20 annis concessarum utque a S. M. Papa Greg. XVI. renovatarum ad idem tempus. Ut dicta facultas uniter tanquam V. A. concedatur a S. S. humillime peto.

"Die 22 Julii 1855, sequentes facultates mihi, tanquam coadjutori V. A., ad quinquennium fuere concessæ limitatio quoad tempus in hisce facultatibus me effugerat: earum renovationem humillime peto et si fieri potest sine limitatione temporis. Præterea postulo ut mihi concedatur facultas communicandi Sacerdotibus mei Vicariatus facultatem eri-

gendi Viam Crucis, sed tantum in casu, quod mihi difficile esset adire locum, ubi hæc erectio fieri debet."

No answer to this document, or any part of it is preserved. On Jan. 17, in the year 1864, the chapel of St. Benedict, Harbourhead, was opened. Under date of June 1, of the same year, we find that twenty-three people were confirmed at the same place.

In the statement forwarded to the Propaganda by Fr. Dupeyron, he mentions the fact of his having made a voyage to New York to recruit his health. The benefit his Reverence derived from the change was not lasting, and in the June of this year he resolved to visit Europe. Availing himself of the permission granted by the V. Rev. Fr. General, he appointed F. Dupont as Superior of Ours in Jamaica during his absence. He also constituted the same father Vicar General for the administration of that part of the Vicariate included in the island. Fr. Dupeyron returned to Jamaica Mar. 18, the following year and at about the same time came Fr. James Jones, who is put down as preaching at vespers on April 1. The visit to Europe does not seem to have effected for the V. A. all that might have been expected; for, on June 24, there is an entry in the weekly order-book: "As, on account of the weak state of my health, I am unable to fulfil the duties of my office, and as there are but slender hopes of my speedy recovery, by virtue of the power given to me by the V. Rev. Fr. General, in his letter dated Rome, Feb. 4, of this current year, I constitute the Rev. Fr. James Jones, Superior of Ours on this island. J. E. DUPEYRON, S. J."

As we proceed we find that Fr. Dupeyron was becoming less and less able to take an active part in the work of the mission. On Jan. 15, 1866, by virtue of a rescript dated Rome, Nov. 23, of the previous year, Fr. Woollett received sub-delegated power to administer Confirmation in the interior of the island in such places as, on account of the weak state of his health, the V. A. might not be able to visit. On Jan. 24, Fr. Jones added to his office of superior of Ours, those of minister, and procurator of the mission. On Sept. 8, by order of V. Rev. Fr. Beckx, and with the consent of the Propaganda, Fr. Jones was appointed Vicar General of the Vicariate, with all the faculties annexed to that office.

On the first of Jan. this year, the "Middle-School," which had been in existence since the year 1852, when the Spanish College was closed, died a natural death. No account or reasons for its ceasing to exist are recorded. It had been conducted principally by Fr. Simond, and had produced

very solid, though unpretentious results. Fr. Simond's name appears for the last time in the weekly order-Book April 7; a few days later he sailed for the United States.

Fr. Sangalli arrived in the July of 1867, and Nov. 9, Fr. Hathaway joined the fathers working in Kingston. He preached at vespers on the day after his arrival, and gave a mission to the congregation of Holy Trinity Church, preparatory to the feast of the Immaculate Conception. One of his *compagnons de voyage* was Lady Herbert, of Lea, who in an article which appeared in the *Cornhill*, descriptive of her voyage out and home, expressed her regret that the departure of the packet did not permit her to enjoy the whole of the spiritual exercise.

The packet of Jan. 2, 1868, brought from England Br. Richard Barton, S. J., a scholastic, who was suffering from lung disease, and to whom, it was considered, a change to a tropical climate would be of advantage. At the the beginning of this year Fr. Jones rented the house 26 North St., the same which had been occupied eighteen years before by the Spanish Fathers, and opened it in the month of March as a college for boarders. This was done with the consent of the V. A., and under an express stipulation that the college should belong to the Province and not to the Mission. For a time Fr. Jones was single-handed; but the packet of April 17, brought him an assistant in the person of Br. D. E. Reynolds, S. J., whose work it became to teach the Poor-school for five hours a day, and to act as Prefect of the boarders, while not so employed. Fr. Hathaway, it may be here mentioned, taught in the Poor-school at this time and has continued to do so since.

During the year 1867 was founded the Jamaica Catholic Association. It held its anniversary meeting Feb. 11, in this year. In the first published report, which was then presented, it is not stated what object the association proposed to itself to accomplish; the balance-sheet, however, shows that it was the means of collecting £167. 7s. 9d. for the poor of the Mission. Of this sum, the committee voted to the V. Rev. Fr. Jones, V. G., £100 towards the erection of a church on the Agnalta Vale estate. The church is an iron one, the gift of the late Capt. Washington Hibbert. It was shipped in pieces from England, landed at Kingston, and had to be transported across the island, a distance of some 30 odd miles, and was erected by men unaccustomed to such work. Under these circumstances no one will be surprised to hear that the cost of erection amounted to £500, for which sum quite as good a building, and one better adapted

to the climate, could have been raised here in the island. Towards the completion of the church at May River £20 was voted, for the relief of the poor £10, and the incidental expenses amounted to £6. 3s. These four items made a total expenditure of £136. 3s.; leaving a balance on hand of £26. 4s. 9d. to be carried to the credit of the funds of the association for the following year.

The packet of June 21, brought another father to the working staff of the Mission, in the person of Fr. Julius Morca, who had been ordained by Bp. Etheridge, S. J., V. A. of Demerara. Two scholastics of the English Province, BB. New and Gillett, were sent to assist in the college, which had been begun. Mr. New was the first to arrive; and, from a notice in the weekly order-book "Et qui Sacerdotes non sunt," etc., it would appear that non-priests were working on the Mission in April, 1869. In the catalogue of the province we find that Mr. New was teaching in the college in 1869, and Mr. Gillet in 1870.

The Report of the Jamaica Catholic Association for 1869 states that the amount of their collection was £183. 5s. 1d. Out of this sum the committee voted £100 towards the support of St. Joseph's Free School at the Presbytery; £40 towards the repairing of Holy Trinity Church, Kingston; £20 towards the completion of the new church at May River; £5 for the poor, and £3. 15s. 8d. for incidental expenses. These several payments left a balance on hand of £14. 9s. 5d. "The members of the association will perceive from this statement that their undertaking continues to meet with the support and confidence of the Catholic body. The number of subscribers has increased, and a yet further increase is confidently expected from the large additions which are being made to the various Catholic congregations. It is still more gratifying to point to the considerable degree in which the important objects, for which the association was called into existence, have already been promoted by it. Partly by its aid two new churches in the Parish of St. Mary, both of them handsome and commodious structures, have been now brought to the point of completion, and it is expected they will be ready to be opened at Easter. By its aid, also, our Metropolitan church has been thoroughly repaired, and somewhat improved in appearance. St. Joseph's Free School at the Presbytery, all the actual expenses of which are borne by the association, continues its admirable work and provides upwards of 130 Catholic boys with a solid and religious education; and in connection with it a sodality has been formed, by which the religious benefits obtained will be continued to those who have completed

their studies. The committee desire to state as a matter of congratulation, that the large number of boys attending the new school does not appear to have interfered with any of the excellent Catholic schools already established in Kingston, but that they also continue in their full efficiency, and, in some cases, have considerably increased. Although not the work of the association, the members of it may be suitably congratulated, that, within the last year, a college, providing a first-class education fully equal to any that can be found in the West-Indies, has been established for the education of the children of our more affluent Catholics, and is now a self-supporting, and prosperous institution."

Fr. Jones returned to England by the packet of Sept. 25, precisely one week before the iron church at Agnalta Vale, of which mission he had charge, was opened. On his retirement Fr. Dupeyron took upon himself again the full duties of V. A. Fr. Jones's place as superior of the college was taken by Fr. Barton, who had, meantime, studied his moral theology privately, and been ordained at George-Town, Demerara, by Bp. Etheridge, S. J.

The packet of Jan. 2, 1870 brought Fr. Bertrand Rouillon, of the Toulouse Province. He was attached to the staff of St. George's College. This year is chiefly remarkable in the history of the Mission for the efforts made to build a chapel at Spanish-Town. An appeal was issued, which ran as follows: "The want of a proper building as a place of worship in Spanish-Town, in connection with the R. C. Church, is now so much felt that the undersigned, although with some reluctance, from the present impoverished state in which the island and people are, comes forward to solicit aid for the purpose of erecting one on the land attached to the place now used as a temporary chapel. This place was purchased in the year 1838, and it was intended by those Catholics, who were instrumental in purchasing it, to have built a church on it; but unforeseen circumstances prevented their carrying this intention into effect; hence, the old building has been in use ever since. The accommodation which it affords, has for a long time been found short of the wants of the congregation, which has been gradually increasing from year to year, to say nothing of the dilapidated state of the building, and the painful obligation of making use of such a place, so unsuited to the service of the Most High.

"The land attached to the place offers a very good site for erecting a suitable chapel; and the undersigned—having to dispose of the sum of £120, bequeathed to him by a lately deceased uncle—is willing to grant the same as a donation towards the erection of a chapel; and he has also

been pleased to add to it the sum of £80 out of the funds, placed at his disposal by the Association for the Propagation of the Faith.

"He therefore comes forward to solicit aid not only from the members of his own Church, but also from the inhabitants generally, and he trusts, as the object is for the service of Almighty God, his appeal will meet with the kind consideration and support of all. By virtue of his office as V. A., he also makes this appeal, and parties will be authorized throughout the island to solicit and receive donations. He has now been an inhabitant of this island for upwards of 33 years; and being well acquainted with its actual circumstances, he feels assured its inhabitants will be convinced that but for the urgency of the case he would not have made this appeal.

J. E. DUPEYRON, *V. A. of Jamaica.*

Kingston, 15 February, 1870."

On Feb. 20, the chapel at May River was opened. Fr. Dupont blessed the building, and afterwards said Mass.

The Report of the Catholic Association for this year states that its collection amounted to £185. 17s. 10d. The usual grant of £100 was made to St. Joseph's Free-School, an establishment educating from 130 to 150 boys. A grant of £20 was made to May River, towards the erection of a school-house (the chapel there, being completed) to provide school-accommodation for the poor children of that district; a grant of £15 to meet the expenses of repairs to Holy Trinity Church; £30 to the poor, and incidental expenses to the amount of £8. 10s. 2d., leaving a balance of £10. 7s. 8d. to the credit of the association for the coming year. The last paragraph of the report, is as follows: "This society founded for charitable purposes, and supported by those anxious to labor for the greater glory of God, and which has already accomplished so much by dispensing so many material benefits, may now be considered to have passed its probationary career." Alas! The Jamaica Catholic Association is never heard of again—it died—as so many useful institutions do in the tropics—of inanition.

During this year, Father James Splaine arrived. He was appointed to the charge of the Agnalta Vale Mission and the surrounding stations. On January 13, 1871, Fr. Woollett made application to the Government for a continuance, in his behalf, of the £100 which had been hitherto granted to the priest serving the scattered stations in the counties of Middlesex and Cornwall.

The letter of the Colonial Secretary, in answer to Fr. Du-

peyron's application, contains the following passages: "You represent that Mr. Woollett, in the year 1863, abandoned his clerical duty in Kingston, where he was supported by the congregation to which he ministered, to take up the Cornwall Mission, fully, as he thinks, reasonably expecting that the Government grant of £100 per annum was a permanent one for life, as it had been for many years entered on the island-estimates; and you observe that, although the Church of England in Jamaica has been disestablished, the individual ministers, who have no more legal claim than Mr. Woollett to the continuance of their salaries, continue to be paid as before, and, therefore, it appears only reasonable that the same measure of fair treatment should be dealt to Mr. Woollett on account of the similarity of his case.

"In reply, I am to observe that, in the Governor's opinion, there is this difference between the Rev. Mr. Woollett and the cases of the clergymen belonging to the, now, disestablished Church. They were officers appointed by Government to cures established by law; but this was not Mr. Woollett's position.

"The governor, however, is ready to admit that Mr. Woollett has equitable claims to consideration upon the special grounds of his own particular case, which is analogous to that of the Scotch Presbyterian Church in Kingston.

"H. E. finds that, as far back as the year 1842, a petition was presented to the House of Assembly from the Catholics of Cornwall and the leeward portion of Middlesex, principally European emigrants, asking for aid to provide religious instruction, which their means did not permit them to provide for themselves, and that the house voted a grant of £200 for the purpose. The next year a grant of £150 was made for a similar purpose; and a similar grant was continued until the year 1847, when it was reduced to £100; and from that date until last year a grant of the same sum for a similar purpose has been annually voted. Under these circumstances H. E. is of opinion that the expectation entertained by Mr. Wollett at the time of his assuming the Cornwall Mission, as to the continuance of Government support, were not unreasonable; and that, individually, Mr. Woollett has an equitable claim, so long as he personally continues in the due discharge of the duties, for which the money was formerly provided.

"H. E., therefore, will bring the case to the notice of the Secretary of State, and will recommend that the grant of £100 per annum should continue to be made for the benefit of Mr. Woollett, as before."

On Feb. 19, Fr. Dupeyron issued his last pastoral. In it

he says nothing of his own declining health. But shortly after this the cares of office proved too much for the good father, and, at the suggestion of Fr. General, the Propaganda nominated Fr. Joseph Sidney Woollett, as Pro-Vicar Apostolic. Fr. Dupeyron then became Superior of the Kingston residence.

St. George's College was wearily dragging its slow length along. It did not prove to be the success which it was anticipated it would be. In December the boarders were sent home, and the two or three day-scholars, who remained faithful and true, were told not to attend again. Ill health also compelled Mr. New to return to England.

The beginning of 1876 found the spacious, and highly desirable residence, No. 26 North St., vacated by a father who was on the verge of the grave, a scholastic, and a little boy who acted as their servant. They had no proper means of subsistence, as the college belonged to the province and not to the mission. The procurator of the mission now and again allowed the father and his companions, what he could spare to enable them to keep body and soul together. But the father was wasting away, and the doctors prescribed nourishing and expensive diet; and the assistance he received from King St., did not enable him to meet his expenses. Piece after piece of furniture was sold; at last it was resolved to turn No. 26 into the Presbytery. What is known as the old house in King St., was convenient, principally on account of its proximity to the church and the poor-school. The house in North St., was, as regards situation, never better placed; while its proximity to the burial ground and the hospital was decidedly in its favor. The missioners took possession of their new home in Holy Week. Fr. Barton was superior for five days, and then found it necessary to relinquish the office. He was confined to his room, whence he was occasionally carried to take recreation with the fathers. The disease Fr. Barton was suffering from, was that form of phthisis known as acute tuberculosis. Expectoration became violent, and on each occasion the good father suffered the agonies of suffocation. On the 7th of April he took to his bed, never to rise again. Throughout the whole of his sickness he gave the greatest edification; he showed himself in every respect a true religious man. He received all the rites of Holy Church, and expired in the arms of the doctor, a Jew, at one A. M., on April 14, Fr. Hathaway being the only one of Ours present. The doctor was much attached to Fr. Barton, and displayed much grief at his death. He had visited him regularly during the course of his sickness,

three times a day, and when the time came for him to send in his bill he charged but half of what in other cases he would have done. May our Lord, who, as our letters of obedience say:—"est merces nostra magna nimis,"—reward this son of Israel for what he has done for one of our Society!

When the missioners came to reside in North St., Mr. Gillet, who had since the disbanding of the college been without any definite work, became Procurator of the Mission.

Fr. Dupeyron felt inclined once again to try the benefit of a change of air. He left Jamaica in April, 1872, intending to go to New York; but he found travelling by sea too fatiguing, changed steamers at Havana and went straight to Louisiana, whence we find that he arrived at Springhill, Ala., on May 20. This is the last record we have preserved in Jamaica of Fr. James Eustace Dupeyron, 2nd V. A. The catalogus defunctorum, S. J., for the year 1872, tells us that he died July 28, in the 68th year of his age and the 39th of his life in the Society, at the College of Springhill, Ala. He is buried by the side of Fr. Comette, who visited Jamaica for the sake of his health in the year 1855, and in whom Fr. Dupeyron found a true friend. Fr. Dupeyron was made superior of Ours in Jamaica, Sept. 2, 1850. He became V. A. in 1855, and retained this office to within a year of his death.

Chapter viii.

Administration of Fr. J. S. Woollett, Pro. V. A.

During Fr. Woollett's tenure of office the work of the mission has been going on quietly and unostentatiously. In the year 1872, a new station was opened for the benefit of the German Catholics residing in the Dry Harbor Mountains. The place where the chapel is situated, comprises nine acres, and is called Alva. On the land are an overseer's house, a pulping-house and coffee-stores. The house serves as a residence for the visiting priest; the pulping-house has become the chapel; the other buildings are, at present, unoccupied. Towards the end of this year, Fr. James Splaine was recalled to make his third probation. His place was supplied by Fr. Anthony Butler.

In the year 1873, a chapel was built on ground given by C. J. M. Barrett, Esq., the proprietor of Oxford Estate at Refuge, Clarke's Town. In September, Mr. Gillet was recalled by the English Provincial to study his theology. By the packet of Oct. 2, arrived Fr. Thomas Little. He was attached to the working-staff at Kingston.

During the course of this year, Fr. Loontjens came from British Honduras; he was appointed to Seaforth Town with the duty of visiting the scattered Catholics in that neighborhood.

During the autumn of the previous year, Fr. Francis X. Jackel came from British Honduras. Seeing that there was no school for Catholic youths of the better classes in the city, and being fond of teaching, he begged to be allowed to open a day-school, undertaking not to ask the mission for any assistance in money or men. The petition was granted. But as his English-speaking scholars increased, the father saw the necessity of having some one to help him. His means would not allow him to engage a competent assistant, and he begged that Fr. Little might be allowed to teach. Fr. Little did so, therefore, during the course of this year —1875.

The packet, which arrived Jan. 5, 1876, brought Fr. James Hayes, S. J. He was attached to the Kingston residence, and soon took charge of the Cuban exiles. Of these there are supposed to be in Kingston some 300. The father commenced his mission on Sunday, Feb. 26, by permission of the Pro. Vic. Ap., and with the consent of the Lady Superior of the convent, the services, exclusively for the Cubans, were held in the convent chapel. Later, as the mission showed signs of stability, and the attendance increased, the chapel of St. Patrick, which of late years had been used as the Boys' Poor-School and as a hall for charitable entertainments, reverted to its former use as a chapel. This necessitated the building of a school elsewhere, which was accomplished at the expense of £150. The Cubans show themselves very apathetic, and doubts are entertained as to whether the mission will be a success. This, time will show. Meanwhile superiors have the consolation that they will be free from the reproach of having made no effort to meet the spiritual wants of the Cuban refugees.

The packet of Feb. 2, brought out Fr. Louis Bodoano, S. J. A tendency to lung-disease induced English medical men to recommend him to seek shelter in the torrid zone from the ungenial climate of England. He was sent to recruit at the Mountains of St. Anne's Retreat, Brown's Town.

In August, a property known as "Amity-Hall," adjoining the church-land at Oxford, was bought. It will serve as a central residence for the father who attends Falmouth, Retreat, Alva and Oxford. In this year also the church was enlarged by the addition of a chancel and sacristy. The church was blessed Nov. 12, and the opening ceremony took

place that day, though the rain prevented the preacher and singers from attending.

On April 19, died Fr. Joseph Mary Bertolio; he had for a long time been an invalid, and for some time previous to his death he was delirious. He was much regretted by the Catholics of Kingston, who attended his funeral in great numbers.

In September, Fr. Butler was recalled to make his tertianship. The various missions he took care of in the north-east part of the island, numbering 1200 souls, remained without a priest to the end of the year.

Fr. Hayes met with a serious accident in the November of this year. He was thrown from his horse, and received a severe shock. The doctors ordered him to take rest. He was sent to Havana, in the hope that a sea-voyage would do him good. His place in Kingston was temporarily occupied by a Mr. Loydi, a Spanish priest (secular), who was sent out by Fr. Jones, the English provincial, with the consent of Fr. General for the mission of British Honduras.

During the course of this year Reading-Pen, Montego Bay, came entirely into the hands of the Society. The Cowards, nephews of the testator, the late R. W. Buchannan, Esq., to whom he left a life-interest in the property, were bought out.

The steamer, which arrived in Kingston, Jan. 21, 1877, brought out Fathers Joseph Meyer and George Higgins. The former took Fr. Butler's place, while the latter assisted Fr. Jackel in the college and served Spanish-Town every alternate Sunday. Fr. Little, who had previously served this mission, sailed for Demerara, Jan. 25.

Fr. Hayes returned from Havana in the month of February, entirely restored to his former good health. Almost immediately on his arrival, he went into retreat, previous to taking his last vows, March 3.

Chapter IX.

Catalogue of members of the Society of Jesus, who have labored, or are laboring on the Mission of Jamaica, and of Ecclesiastics, connected with the Mission till 1877.

1. *Fr. Quigley*, an Irishman, a Franciscan Recollect. He was sent to the island by Dr. Douglass, V. A. L. D., in 1792, and died here on Sept. 19, 1799. He was buried by Fr. Le Can, who was assisted on the occasion by two French refugee priests.

2. *The Abbé Roshanson* served the Spanish Catholics on

the death of Fr. Quigley for about the space of three years.

3. *The Abbé Peter Francis De Lespinas*, a Frenchman, labored in the island about 1799–1800. He was excommunicated Dec. 7, 1800. In the year 1804, he was ordered to hand over to the Rev. Basilio Suarez Delema all the church property in his possession.

4. *Rev. Basilio Suarez Delema*, a Spaniard, undertook at their own request and with consent of the Governor, the charge of the Spanish Catholics in the city of Kingston, in 1804. He misconducted himself in 1807, and was forced to resign his charge.

5. *Fr. William Le Can*, a Frenchman, a Dominican. He was made Prefect Apostolic of Jamaica by Dr. Douglass, V. A. L. D. in 1799, on the death of Fr. Quigley. During his administration he was much pestered by emigrant priests. At the time of his death, which took place Oct. 10, 1807, he was the only priest in the island.

6. *Fr. Hyacinth Rodriguez d'Arango*, a Portuguese, a Dominican. He arrived in the island some months after the death of Fr. Le Can. He was appointed first of all by Dr. Douglass, and later confirmed in his appointment by Dr. Buckley, the first V. A. of the Antilles. He occupied the position of Prefect Apostolic of Jamaica for the space of 16 years. In April, 1824, Fr. Rodriguez returned to Lisbon, his native city.

7. *Fr. Benito Fernandez y Campos*, a Spaniard, a Friar Minor Observantin. He was born in 1781, came to Jamaica in 1821, and was the only priest in the island on the departure of Fr. Rodriguez, from whom he received sub-delegated powers, which were later confirmed by Dr. MacDonnell, who in 1829, succeeded Dr. Buckley as V. A. of the Antilles. Between the years 1832–1846, he was troubled by the Rev. E. Murphy. Fr. Benito was made V. A. of Jamaica Jan. 10, 1837. He died Sept. 27, 1855.

8. *Rev. Edmund Murphy*, an Irishman, arrived in the island June 15, 1832. His doings are fully narrated elsewhere. He left the island in 1836, and returned Nov. 12, 1841. He finally submitted at Rome, Aug. 1, 1845.

9. *Another Irish Priest* came about the same time as Mr. Murphy. All that we know of him is that when Dr. MacDonnell returned from his visitation in 1835, H. L. took this priest with him.

10. *Rev. Arthur Duquesnay*, a Jamaica Creole. He came to assist Fr. Benito in 1834. In 1845, he went to visit the Keys, part of the Vicariate, and finding there only 40 Catholics, he despaired of being able to establish himself there. Thence he passed on to Nassau, the largest island

of the group, and thence to New Orleans, where he was offered the parish of St. Augustine which he accepted.

11. *Don Maria Antonio Oberto*, a Spaniard. All that we know of this priest is that Mr. Murphy addressed two letters to him in the year 1834, dated Aug. 19 and 20.

12. *Rev. Joseph Curtice*, an Irishman. The fact of this priest having labored on the mission would be lost to us, were not his tombstone in existence. The slab was placed over his remains by Mr. Murphy. On it he is styled: "Pastor of St. Patrick's Chapel." The date of his death was Nov. 30, 1839.

13. *Rev.* —— *Gleeson.* This priest was nominated to the charge of St. Patrick's chapel in 1841. He afterwards went to Belize where he borrowed money and got into trouble. He returned to Jamaica—apostatized—and offered his services to Dr. Spenser, the Protestant Bishop of Kingston, who, however, declined them. After this he betook himself to the States.

14. *Rev.* —— *Frost* arrived in Feb. 1841, in the emigrant ship "Robert Kerr." He had to leave the island about the year 1846, and labored for some time in the Isle of Wight.

15. *Rev.* —— *Walters* served the Spanish-Town Mission in 1844. This is all that we know of him.

16. *Fr. Wm. Cotham*, of the English Province, was born Dec. 31, 1791, entered the Society Sep. 7, 1809, took his last vows Feb. 2, 1831. He was the first English Jesuit who came to the Jamaica Mission; he arrived here in 1837, lived on the mission 23 years, the whole of which time he spent in Kingston. He died in the 69th year of his age, Nov. 19, 1860. The dignity of V. A. was offered to him, but he declined to accept it.

17. *Fr. James Eustace Dupeyron*, of the Lyons Province, was born Dec. 30, 1804, entered the Society November 9, 1833, and took his last vows Jan. 16, 1847. He came to the mission with Fr. Cotham in 1837. His work consisted principally in visiting the Catholics scattered throughout the length and breadth of the island. He was appointed superior of Ours Sept. 2, 1851. Sept. 10, 1852, he was nominated coadjutor to the V. A. with right of succession. This right he exercised at Fr. Benito's death, Sept. 27, 1855. He visited New York in the spring of 1862, and Europe in 1864, for the good of his health. Owing to failing health, he ceased to be V. A. towards the end of 1871. He quitted the island in April, 1872, and found his way to Springhill College, Ala., where he died July 28, of the same year, in the 68th year of his age, and the 39th year of his life in the Society.

18. *Fr. Joseph Dupont*, of the Lyons Province, was born Aug. 7, 1809. He entered the Society June 17, 1837, and took his last vows Aug. 15, 1849. He landed in Jamaica Feb. 2, 1847. He may be considered the "parochus" of Holy Trinity Church, although this by no means prevents his working as a "missionarius excurrens." In part he rebuilt and enlarged Holy Trinity Church.

19. *Fr. George Avarro*, of the Turin Province, came to Jamaica along with the last named father. He was born Jan. 29, 1810, entered the Society Dec. 1, 1825, and took his last vows Feb. 2, 1842. He labored in Kingston up to the year 1852, during the course of which he went to Belize, of which mission he may be considered the founder. He died in British Honduras Aug. 20, 1873, in the 63rd year of his age, and the 48th of his life in the Society.

20. *Fr. Joseph Mary Bertolio*, of the Turin Province. Previously to his entering the Society he was a secular priest in the arch-diocese of Turin. He was born July 7, 1815, entered the Society Dec. 26, 1843, and took his last vows Aug. 15, 1856. He came to the Jamaica mission in 1848. The most of his time was spent in Kingston and Spanish-Town, the erection of the new chapel, at which latter place, is due in great measure to his endeavors. During the year 1854–1855, he labored in Belize. In 1864 he went to California, whence he returned in the following year. He died at the residence in North St., Kingston, Apr. 19, 1876, in the 60th year of his age, and the 27th of his life in the Society.

21. *Fr. Alexis Simond* came to the mission along with Fr. Bertolio; Fr. Simond was born Nov. 29, 1812. He entered the Society Nov. 9, 1834, and took his last vows Dec. 8, 1850. In addition to taking part in the work of the Kingston fathers, he taught a middle class school from 1852 to the close of 1864. In April of the following year he went to the United States.

22. *Fr. Stephen Ghersie*, of the Turin Province, came to the mission about February 1853. He was born in the year 1824, he entered the Society in 1842, and died in the 11th year of his life in it, aged 29.

23. *Fr. Joseph Howell*, of the English province, landed in Jamaica Jan. 6, 1856. He was born in 1820, entered the Society in 1838, took his last vows in 1856. He was distinguished as a preacher. He died Dec. 23, 1860, in the 40th year of his age, and the 22nd of his life in the Society.

24. *Fr. Joseph Sidney Woollett*, of the English Province, came to the mission from Demerara June 5, 1861. He was born Mar. 23, 1818, entered the Society Sept. 7, 1847, and

took his last vows Feb. 2, 1858. On his arrival he was attached to the residence in Kingston. Later, he visited the Catholics scattered over the island. He received sub-delegated power to confirm Nov. 23, 1866. He succeeded to the administration of the Vicariate as Pro. Vicar Apostolic about the month of Nov. 1871.

25. *Fr. James Jones*, of the English Province, came to the island Apr. 1, 1865. He was born Mar. 28, 1828, entered the Society Nov. 16, 1850, and took his last vows May 1, 1868. He was attached to the Kingston residence. On June 24, 1865, he was made superior of Ours by Fr. Dupeyron, and Sept. 8, 1866 was appointed V. G. He founded the Jamaica Catholic Association, which enjoyed a brief but useful life for three years, 1867–'70. In 1868 he opened St. George's College at No. 26 North St. He returned to England by the last packet in September, 1869, a week before the chapel at Agnalta Vale was opened, in the erection of which he had been mainly instrumental.

26. *Fr. John Baptiste Sangalli*, of the Venice Province, came to this island from Honduras in 1868. He was born Dec. 8, 1827, entered the Society Nov. 8, 1845, and took his last vows Feb. 2, 1864.

27. *Fr. Frederick Hathaway* came to Jamaica for the benefit of his health, Nov. 9, 1867. He was born Oct. 3, 1814, entered the Society Mar. 24, 1852, and took his last vows Aug. 15, 1865. He was attached to the Kingston residence and given charge of the Poor School which had been discontinued for some time, owing to the superannuation of the former master. This charge he still retains.

28. *Br. Richard Barton*, scholastic of the English Province, was sent out to Jamaica for the benefit of his health, Jan. 2, 1868. He was an invalid during the whole of the period he lived here; he once preached in the church, Feb. 27, 1870. He was born Nov. 29, 1843, entered the Society Sept. 7, 1864, and died Apr. 19, 1872.

29. *Br. Daniel Reynolds*, lay-brother of the English Province, came to the island May 5, 1868. He was born Oct. 7, 1834, entered the Society Apr. 23, 1856, and took his last vows Feb. 2, 1867. Since his arrival he has taught in the Poor School. During the existence of the college he acted as supply-prefect, and since the departure of Mr. Gillet in 1873, he has been procurator of the mission.

30. *Fr. Julius Mosca*, of the Roman Province, came to this colony from British Guiana, June 21, 1868. He was born Mar. 3, 1827, entered the Society Apr. 3, 1847, and took his last vows Dec. 8, 1868.

31. *Br. John New*, scholastic of the English Province, was

sent out in the year 1868, to teach in the college. His health in Jamaica was not good. He returned to England in 1871. He was born April 21, 1843, entered the Society Sept. 7, 1863, was ordained priest Sept. 18, 1874, and took his last vows Feb. 2, 1877.

32. *Br. Henry Gillet*, scholastic of the English Province, came out here in 1871, partly for the sake of his health, and also to give what assistance he could in the college. On the breaking up of the college, when the missioners went to live in North St., he was made procurator of the mission. He left the island in Sept. 1873. He was born Dec. 4, 1842, entered the Society Sept. 7, 1867, was ordained priest July — 1875, and took his last vows May 30, 1877.

33. *Fr. James Splaine*, of the English province, came to the island in 1870. He took charge of the newly-erected church at Agnalta Vale and the surrounding mission. He was recalled to make his tertianship in 1873. He was born Feb. 10, 1834, entered the Society Sept. 20, 1854, and took his last vows Aug. 15, 1874.

34. *Fr. Bertrand Bouillon*, of the Toulouse Province, was sent out to assist in St. George's College. He landed in the island early in January, 1870. In November, 1873, he was sent to Belize. He was born Nov. 17, 1831, entered the Society Nov. 12, 1850, and took his last vows Feb. 2, 1869.

35. *Fr. Francis Xavier Jackel*, of the Belgian Province, came to Jamaica in 1872, from British Honduras. He re-opened St. George's College, as a day-school, Teaching has been his principal work, though it does not prevent his visiting Port Royal every 2nd Sunday. He was born July 24, 1824, entered the Society Aug. 10, 1850, and took his last vows Aug. 15, 1866.

36. *Fr. Anthony Butler*, of the English Province, came out in the autumn of 1873, to relieve Fr. Splaine, to whose labors he succeeded. He was recalled by telegram to make his third probation, Aug. 29, and left the island Sep. 14, 1876. He was born Sep. 13, 1830, entered the Society June 11, 1866, and took his last vows Feb. 2, 1878.

37. *Fr. Augustus Lootjens*, of the Belgian Province, came to Jamaica from Honduras in Apr. 1873. For a month he labored in Kingston. He was then appointed to the charge of the missions in Westmoreland. He was born Jan. 23, 1820, entered the Society Sept. 29, 1839, and took his last vows Feb. 2 1853.

38. *Fr. Thomas Little*, of the English Province, arrived by the packet of Oct. 21, 1873. He was attached to the Kingston residence. During the year 1875 he taught in St.

George's College. After Fr. Butler's departure he was appointed and gazetted chaplain to the European forces at New Castle. This appointment he had to resign on being ordered to Demerara in Jan. 1877. Fr. Little was born Nov. 29, 1835, entered the Society Sept. 20, 1854, and took his last vows Feb. 2, 1874.

39. *Fr. James Hayes*, of the English Province, landed in Jamaica Jan. 5, 1876. He started at once what is known as the "Cuban Mission." He met with an accident in riding in Nov., and was sent to Havana to recruit. He was born Oct. 3, 1839, entered the Society Sept. 7, 1858, and took his last vows Mar. 3, 1877.

40. *Fr. Louis Bodoano*, of the English Province, was sent out to Jamaica by the packet of Feb. 2, 1876, as a *Cur. Val.* He was sent to St. Anne's to recruit, and came to Kingston in Dec. 1876, to write these pages. He was born July 15, 1845, and entered the Society Sept. 7, 1863.

41. *S. Gen. Loydi*, a Spanish secular priest, was sent out by the English Provincial for British Honduras. He arrived while Fr. Hayes was an invalid, and took up his work.

42. *Fr. Joseph Meyer*, of the English Province, was born Oct. 4, 1839, entered the Society Apr. 19, 1857, and took his last vows Feb. 2, 1874. He joined the mission Jan. 21, 1877, and took charge of the stations on the north-east side of the island.

43. *Fr. George Huggins*, of the English Province, was born June 23, 1843, entered the Society Sept. 7, 1861, and took his last vows Feb. 2, 1879. He joined the mission Jan. 21, 1877. He assisted Fr. Jackel in the college and served Spanish-Town every alternate Sunday.

Chapter X.

Churches, Chapels, Stations, etc.

The population of Jamaica is roundly computed at 500,000; of these, also in round numbers, 8000 are counted as Catholics, of which 6000 are supposed to reside in Kingston and 2000 throughout the rest of the island.

In Kingston there are two churches:—1st. *The Church of the Most Holy Trinity*, the principal one in the island. It was built, first of all, by Fr. Rodriguez in 1810, destroyed by fire in 1843, rebuilt and somewhat enlarged in 1844, repaired, improved, and lengthened in 1858 at a cost of £2000. It is a plain, substantial building; such ornamentation as it possesses is due to the handiwork of Fr. Henry Gillett, now

at Belize. It affords accommodation for 2000 people, the average attendance being 1600. Attached to it are the Confraternities of the Living Rosary, and the Archconfraternity of the Immaculate Heart B. V. M.

2nd. *St. Patrick and St. Martin.* Why this church was placed under the invocation of these two particular saints no one is able to say. Enough has been said about the history of this church in the previous pages. It was for a long time used as a school-room for St. Joseph's Free School. It reverted to its former use as a chapel in June, 1876, when Fr. Hayes took charge of the Cuban residents in Kingston.

Stations served from Kingston.

1. *Port Royal*, eight miles distant, the headquarters of the W. I. Squadron, serving on the Jamaica Station. Mass is said for the Catholics every alternate Sunday. The number of Catholics varies.

2. *New Castle*, fifteen miles distant, situated 4500 feet above the sea, in the Port Royal Mountains, the headquarters of the European troops. Mass is said every alternate Sunday. The number of Catholics varies.

3. *St. Benedict*, Harbor Head, five miles distant. The chapel affords accommodation for eighty persons; the average attendance is fifty.

4. *Above Rocks*, sixteen miles distant, has a congregation of three hundred. The chapel affords accommodation for two hundred and fifty; average attendance two hundred.

5. *King's Weston*, eighteen miles distant, has a congregation of three hundred and church accommodations for one hundred and eighty; average attendance seventy-five.

6. *Spanish-Town*, thirteen miles distant. Formerly a large room on the ground floor of the present presbytery was used as the chapel. The first priest that officiated there was a Rev. Mr. Walters, who also resided there. Throughout the last thirty years it has been served by one of the fathers resident in Kingston. The late Fr. Bertolio raised subscriptions of about £800 for a new church, which was opened in Feb., 1872. The church stands on the same plot of land as the presbytery. There is a small burying-ground about a mile from the church. All counted, there are about 400 or 500 Catholics in and near Spanish-Town. The church affords sitting accommodation for two hundred and the average attendance on Sunday (twice a month) is eighty in the morning and a hundred in the afternoon.

There is a school kept by a competent mistress. On the

books there are forty-six children, and the average attendance is thirty-six. It is supported solely by the contributions of the congregation. There are Catholics scattered here and there in the neighborhood of Spanish-Town; but there is no regular place of worship for them to assemble in, the numbers being too few at any particular spot. These Catholics are visited from time to time by the priest who attends Spanish-Town. The districts so visited are Linstead and neighborhood, Clarendon and Manchester. Mass is said from time to time in five different houses, those of respectable families in this district; but not more than forty people are able to avail themselves of the privilege. As far as the priest has been able to gather, in the limited time at his disposal in visiting the above-named district, he can answer for the existence of about a hundred adult Catholics, the number of infants he has baptized amounting to another hundred.

7. *Mount Fellowship.* Church accommodation for sixty; average attendance, forty.

8. *St. Andrew, Bellevue,* — miles distant. Church accommodation for eighty; average attendance, thirty.

9. *Immaculate Conception, Norbrook,* — miles distant. Church accommodation for one hundred and fifty; average attendance, eighty.

The Kingston fathers also attend the hospital and penitentiary; for these services they receive no remuneration.

Stations in the Eastern part of the Island.

1. *St. Mary's, Agnalta Vale, Annotto Bay,* is the residence of the fathers serving this district. Between the church and that part of the country where the larger part of the congregation dwells, flows a river subject to rapid alternations. In some periods of the year it is impassable for weeks together. The church affords accommodation for three hundred.

2. *Church of the Resurrection, May River,* — miles distant. Accommodation is provided here for three hundred; the average attendance is two hundred. There is a school attached to this station.

3. *St. Mary's, Preston Land,* — miles distant. Church accommodation for one hundred and fifty, the average attendance, one hundred. There is a school attached to this mission also.

North Western part of the Island.

1. *The Retreat, Brown's Town.* A chapel in private grounds accommodates seventy people; the number of Catholics in the neighborhood is about eighty; the average attendance, fifty. Mass on the 1st and 3rd Sundays of the month.

2. *St. Boniface, Alva,* eighteen miles from Retreat, in the Dry Harbor Mountains. The chapel will contain one hundred people; the number of Catholics in the district is about forty-five, the average attendance, forty. Mass on the 4th Sunday of the month.

3. *All Saints, Refuge, Clarke's Town,* seventeen miles from Retreat. The church will accommodate one hundred and twenty people; the Catholics number seventy, and the average attendance is fifty. It is hoped that a school will be shortly attached to this mission. Mass on the 2nd Sunday of the month. Mass is also said from time to time at Montego Bay, Reading, Mosquito Cove, Lucea, and Green Island, by the father in charge of this part of the island.

Stations in Westmoreland.

The headquarters of the fathers serving this district are at Seaforth Town, Chester Castle. There is no proper church or chapel in this district. Mass is said at Savannah la Mar, Black River, Belmont and other places.

THE VOYAGE AND FIRST DAYS OF OUR AMERICAN FATHERS IN JAMAICA.

(*A Letter from Father Mulry to the Editor.*)

THE VOYAGE.

About our voyage, there's little to chronicle that would interest you. Thursday, the 29th of March, was the day set for our departure, but a delay in taking on board the cargo of the "Athos," kept us till the morrow. Friday was the day of the Sacred Heart and we were encouraged by the favorable omen. On Saturday, April 7th, we landed at Kingston. A strong head-wind off Cape Hatteras was the nearest approach to rough weather that we experienced. Were we sea-sick? Not Fr. Collins, nor I, though for a while we hadn't confidence enough in the near future to indulge in prophecies with regard to it. Fr. Rapp and the only other passenger, a Mr. Wood—well, we'd better not tell tales out of school.—A stay of 26 hours was made at Jeremie, Hayti, where we said Mass on the 1st Friday of April. Three French fathers stationed there gave us a most hospitable welcome. With their help and that of a resident English physician, we "did" the town. The narrow streets were continually offering us new objects of interest, children clad and "cladless," a wedding procession, men chatting and laughing together, women with baskets of tropical fruits securely poised on their heads, and leading donkeys that were each the counterpart of Fr. Sabetti's Balaam, etc. I haven't time to describe the shops and convent school, and the hundred and one other things that came under our observation. I remember that Jamaica and not Hayti is the subject of this letter, and so I hurry on. One more remark about the voyage. Fr. Collins and I discovered on the way that we could sing. Of course we didn't know any one song from beginning to end, and at times I was too high and he was too low; but what difference did that make? We ourselves were the audience—not a very critical one in this case—and, honestly, we didn't do so badly. I only wish some of Fr. Collins' friends could have been present and heard him sing "Old Kentucky Home." The strains were something to remember as they floated out on the evening air and were wafted farther and farther into the stillness of those summer seas.

FIRST IMPRESSIONS.

But to come to Jamaica. You want first impressions and first impressions you shall have. I ask you, however, to keep in mind that a month and a half's experience is scarcely enough to dogmatize on. There's nothing *de fide definita* about the views offered. Longer residence here may perhaps modify them; and certainly no remarkable accuracy of judgment is claimed by him who, at your request, is wasting pen, ink and paper in the expression of them. The vast majority of the people of Jamaica are what in the states would be called "colored." Besides the pure negro type which predominates in the country districts, there are admixtures of the negro with the different races; and in consequence all shades from pure white to deepest black. The Creoles, descendants of European settlers, have often a trace of the African in the slightly darker countenance, though very many of them are altogether free from this sign of deviation from the Caucasian. Then there are Chinamen, real heathens, industrious but sensual, and living, in most cases, with Jamaican negresses and without any pretence to marriage. The children of such a union are quite attractive in appearance, and, even in moral qualities, are quite an improvement on their almond-eyed parent. The East Indian Coolies are also here. They have a quieter set of features than the negroes; are rather inclined to mysticism and, when converted, make splendid Catholics. Some Syrian Catholics have drifted into the Island. I met one this morning, a nice fellow and faithful also, I believe, to his religious duties. His real name is something like Fuigē, though, as he told me himself, he had adopted for convenience sake, the name of Thomas. Most of these Syrians are peddlars, travelling to and fro in the Island, with their goods strapped to their backs. You'd think, perhaps, that the category of kinds of people should be exhausted, but there's at least one more variety to be added. In Spanish-Town, last week, I came across a real Mussulman, a dirty looking old fellow, with a long unkempt beard, and enough of the False Prophet about him to entitle him to the office of Muezzin. There are not a few like him in Jamaica, peddlars, mostly, and, I fancy, with no very great hatred of the Christian name; though I haven't as yet met enough of their number to form any reliable judgment in this matter.

THE LANGUAGE.

What language is spoken? I believe that's your next question and I don't blame you for asking it; for, to tell the truth, we ourselves were prepared on coming here for almost any lingual monstrosity. Nor did a short stay at Jeremie tend to dissipate our ignorance; for if the beautiful French language was the substratum from which the gibberish of the Haytian natives issued with almost explosive violence, what would become of our ruder tongue, subjected to the same influences? And what has been our experience here? The upper classes, Creoles, etc., speak good English. Some of them have said of Fr. Collins and myself that we talk "with an American twang and an Irish accent," whatever that means. They were even afraid before our arrival that we might preach with a "Yankee drawl," and so be almost unintelligible to them; and now, they express pleasure and surprise that they are able to understand the American fathers. The dialect of the poorer classes is no greater departure from English than that of the plantation 'darky' of the South, and in some points resembles it. I may be wrong, but I'm inclined to believe that the Jamaica dialect is inferior to the Virginia as regards imagination and variety. It's possible that longer acquaintance may alter this opinion.

Here is an example or two, taken from one of the daily papers—"Gall's News Letter." Each day there is a portion of a column devoted to Charlotte; and it is from her utterance that these few specimens are taken:

She hearie of libely times in de Post Office, but she no like fe speak just yet; she hab a big mout, but she no talk as much as some people tink.—She was tekin a walk up Duke St., yessaday an exarb (observed) the beadle ob de Kirk (Scotch Church) choppin down all de trees in de yard. Him tell her dat them want "more light" in de Kirk, as Donald hab none, an de electric dont enough.—She was up a de Asylum Thursday gone. She dont mad yet, but she juss tek a spin up fe see her fren Van, an dem mek her as happy an treat her as well as al do she luny.

The proverb: "When trubble ketch quashie, monkey breeches fit him," means that a black man knows how to keep quiet, when he gets into a tight corner. The authority for this interpretation is Master Charley Wilson, dusky retainer and shoepolisher at the residence here. Charley, by the way, is one of Br. Reddington's brightest pupils at the school.—Besides English, French and Spanish would be useful for us. A good number of Haytians have settled on the Island and

they prefer to make their confessions in French. Fr. Spillmann has had a monopoly of the Spanish penitents, but, as Fr. Collins speaks American Castilian, there may now be a division of labor. If one knew Chinese and East Indian, he could use these languages here to advantage. In the presence, however, of the overwhelming amount of work already imposed on the few fathers, and on account of the unimportance, comparatively speaking, in number of the Chinese, we cannot afford to devote as much attention to these latter as perhaps they may obtain later on. There must be one or two at Woodstock desirous of imitating, if only on a smaller scale, Mr. Hornsby's experiments with A-Lok, the son of A-Pam; and for such, Jamaica will be just the place.

PROSPECTS OF THE CHURCH.

My time has been so occupied, that I have had to discontinue for a day or two my letter to you, and you won't be too severe on me, if I confine myself in the remaining portion to your question about the prospects of the Church in this part of the world. A motive for your indulgence in my regard will be the fact that the very last sentence was interrupted by a sick call and the return to his duty of a black, double-dyed sinner. Later on, if you can stand the infliction, I'll give you some Yankee notions on West Indian climate. It's no exaggeration to say that if we had priests, the whole island would before very long be Catholic. Certain it is that the poor, as a body, have the greatest respect for our holy religion. For years, they have seen our fathers assiduous in visiting the sick and those from whom no worldly advantage could be derived, and contrasting the conduct of the sleek, well-fed parsons, they have drawn the correct conclusion. This view of the case I hear often from the lips of Protestants themselves, and I have known instances where attention to the Catholic sick has resulted in more than one conversion to the faith. Reason, of course, has its part in the conversion of these people, but it's an affair of the heart rather than of the head. If not watched over carefully, a good number of the converts may relapse, but not because they think Protestantism better, but because they feel the need of some outward manifestation of religion and do not consider it any harm to go to the Wesleyan or Episcopal church when there is no Catholic service to be had. Externals are very important with them, and neglect in regard to this matter would, naturally speaking, mean total failure for the missioner. For this reason the League of the Sacred Heart has no where else, perhaps, a broader

field of usefulness. But it is in the children that the hopes of the Church for the future are centred; and the good Sisters of St. Francis and of Mercy are working very successfully amongst them. Br. Reddington, also, is heart and soul in the labor of keeping the boys of his school up to the mark in religion and learning. On account of the government grant of money, our schools are very much hampered by the subjection which results in the code of studies. This code is altogether too exacting in the number and kind of the branches to be taught; the Sisters complain that not sufficient time is left for catechism and religious instruction, and the complaint is well founded. Certainly the code is a wonderful production. So complicated is it, that hardly any one of us pretends to understand it thoroughly. For my own part, although I am manager of two schools, one at Spanish-Town and one in Kingston, I have my doubts as to whether those who drew it up were at the time even in a semi-intelligent state. It may be impossible of realization, but I long for the day when we can say to the Jamaica Government, keep your grant and your code to yourself and leave us to our own resources and our own common sense.

The morality of the populace is not of a high order, but many things could be said to diminish the alarm which a look at the birth-record will probably arouse. The official returns for the whole island during the first three months of the present year give 62.2 as the percentage of illegitimate births. Kingston has a slightly lower average (59.4) than the general, but it's high enough to point out the principal object of missionary work.

PARISH WORK.

Since coming here, I have had three marriages to perform and in each case the parties had been living together for a number of years. What is most significant, is that there was as much display made over the wedding as if there were not three or four of their own children to taste the marriage cake. Yesterday was my last experience of the kind. I joined in the bands of holy wedlock a John Chinaman and a Nancy Ann Darkskin. John was the son of Ching Hong, and knew hardly any English. He was a Catholic, however, and I managed to put him through his confession beforehand, so that he and the woman went to Holy Communion yesterday morning. Both of them will be confirmed on the third Sunday of the month and I have no doubt that they will do well from this out. Do you want a proof? John gave me a gold sovereign as the marriage stipend.

CONCLUSION.

The variety of dates to the several portions of this letter will give you the reason why I'm unable just now to write a very full history of our doings in Jamaica. I'm afraid this very incomplete sketch will be a disappointment to you, but, in all honesty, I haven't time to do better. Miss Sweeney's article on Jamaica in the June number of the "Catholic World" is very good as far as it goes, but to my mind, for the amount of information given, it was hardly worth the writing. Fr. Collins is in good health, though he agrees with me in wishing for a good sniff of frost just to keep that red thing of a Sun in his proper place. Fr. Collins is working in Kingston altogether, and besides the ordinary duties of those attached to the church, teaches catechism in St. George's College and takes charge of the Mens' Guild or Sodality. Fr. Rapp has buried himself in the West of the Island and it is only occasionally that we hear from him. He is happy, however, and enthusiastic. I say Mass in Spanish-Town on the Thursdays of each week and on the 1st and 3rd Sundays. Most of my work, though, is in Kingston. In fact, it seems a wise thing for us to make our strongest efforts here, and from hence to march out on the rest of Jamaica. The census of 1891 sets down the population of Kingston as 48,504; while that of the whole island is 639,-491. In Kingston alone has the Church any numerical importance.

Recommending myself to your Holy Sacrifices, and asking your prayers for the blessing of fruitfulness upon our labors, I remain in the Sacred Hearts of Jesus and Mary,

Frater et Servus,

PATRICK F. X. MULRY.

ECUADOR—THE NAPO MISSION.

Letter of Fr. Gaspar Tovia, Vicar Apostolic of the Napo Mission, to the President of Ecuador.

I can hardly give you a flattering account of the progress made by our schools. The children that board with us and with the Sisters of the Good Shepherd are indeed doing well, but the rest of them, some 370, that should come daily to the school, have still an irresistible attraction for the forest and a positive aversion for anything like studying. The consequence is, that very few of the whole number frequent the school, and even these are inconstant, staying away sometimes for weeks and months. The full number in our lists, boys and girls, is 725. To-day we have 22 day-scholars and the Sisters have 18. Considering their circumstances, they are logical in their reasoning. They say: "For what do we learn writing? does it bring us monkey for our food? does it bring us birds or fish?" We hear this very often from the small boys, and the conclusion is, that they cling to the forest.

About forty-three boys board with us, and the Sisters have about the same number. The fidelity of these makes up for the savage shyness of the day-scholars and in their external appearance they are so improved that little of their savage nature remains. They begin to be conscious of their progress, and feel that they are superior to their kin out in the woods.

It is edifying to see the fervor with which they approach the sacraments every week, in spite of the bad example of their parents who are given up to idleness and debauchery. Little by little they are acquiring a taste for work. The older ones handle the saw, the hammer, and the plane like promising carpenters. They have tried their hand also at making bricks and tiles, which will be useful. Of course a great part of the day is given to their instruction in reading, writing, and arithmetic. In the last two branches they show more facility than in the elements of Spanish, a language so different from their own. We have however several children that read as correctly as any boy at the capital.

They also serve at Mass and pronounce the Latin well, behaving with great reverence and decorum.

The same praise is due to the girls who are under the care of the Sisters of the Good Shepherd. They are cultivating habits of such work as is suitable to their sex, such as sewing, washing, starching, etc. Some years ago, nobody would have believed that a Yumbar from El Napo would have taken to washing, starching and ironing the shirt that her husband would put on on Sundays to assist at Mass, and nevertheless it is an accomplished fact to-day at Archidona, as we have already several marriages from among the children we have brought up.

Some time ago a girl, brought up in the woods, much in the same fashion as the beasts that roam there, came to the Sisters for admission among the other girls in the school. She knew nothing of religion, not even the sign of the cross, as her parents had not taken the trouble to teach her. She was almost naked, a few tattered rags tied around her waist was her only covering. The Sisters received her with great kindness and caressed her, much to her own mortification, as she resisted, having never before seen white women, and much less women dressed like the Sisters. They dressed her up in the style of the school and asked her to remain. She assented and went with the other girls, seeming to conquer her first repugnances.

On the day after, however, it became evident that she was home-sick, good treatment and decent behavior had not as many attractions for her as the liberty of the woods. When night set in, she went with the rest to the dormitory where her abode was assigned her. When she thought all the girls were asleep, she got up, took her few rags and tied them around her waist as before, suspended the new dress she had received, from one of the posts at the entrance and made away to her hut in the forest. By doing this she seemed to say: "If you have given me this dress that I may stay and live with you, here it is, as my liberty and savage dress is preferable to all the clothes and conveniences you can afford me in the retirement of this house."

Their instruction is not by any means neglected, and everything that will make of them good christians and industrious wives is conscientiously attended to.

The work to improve our Indians is only a matter of time, patience and perseverance, propped up, of course, by confidence in the help of Divine Providence. I say this, because your Excellency cannot form an idea of the task that is before us when we try to persuade the families to

send their children to the schools. I cannot account for this opposition, except by attributing it to the malice of the evil spirit who fears to lose the grasp he has on the souls of these poor savages. He knows that our education tends to make Christians out of them and that with religion and instruction idleness and vice will disappear from amongst them. One or two examples will confirm what I have said.

A few weeks ago a young Indian girl came to the school of the Sisters and asked to be admitted as a boarder. The sisters, glad of their new acquisition, received her with open arms, assigned her a place among her companions and dressed her in the style of the school. Evidently the girl had come without the consent of her parents. For many days the mother came to the school, but the daughter well aware of her intention of taking her away refused to see her and hid herself in some remote corner of the house. The old squaw repeated her visits, but, as she had not used any violence, her efforts were baffled. At last, at the end of one of her prying expeditions, her anger broke out in a torrent. Suspecting the place where her daughter was, she cried at the top of her voice: "If you don't come out, I will go out now and drink *barbasco* (a poison); I'll take away my life and you will be the cause of it." The girl frightened by such a savage expedient came out and the mother grabbed her by the arm and dragged her to the woods. Thus the devil triumphed. Some time ago an Indian woman with a child about five years old came to our house. Suspecting that we would try to keep the boy at the school, she had taught him how to play sick as long as they were near us. Fr. Salazar understood the ruse, and, knowing that these children are very fond of eggs, offered him one. The boy, forgetting his feigned sickness, held out his hand and took it. The mother, however, was on the alert, and as she did not wish to be under any obligation to the father, said some sharp words in her own language to the child ("Ama chasquinquichu, shitai"), who immediately threw away the egg.

You see then that their tenacity in sticking to their old ways is not altogether due to nature; the devil is fighting to keep them in his hold. Our work, nevertheless, is the work of God and He will bless it. Sooner or later our mission will prosper. And if it does not, it will be an eloquent testimony of God's mercy who sends the glad message of His gospel to the remotest and meanest corners of the universe, calling men to the truth, and of the generosity of

our government, that has faithfully lent itself to further the designs of divine Providence.

Our Indians, about 2500 in number, live in these woods near Archidona. There they have their huts and plantations covering a radius of some twenty miles. Not long ago the governor of this province invited the Indians to come and live in Archidona. They did come, and with the help and direction of the old inhabitants they laid out streets and built their houses in regular order, leaving a wide open plaza in the middle. After going through all this work, they went back to the woods, leaving us a town of empty houses around the church, the schools, and the governor's residence. On Saturdays they come back and live in their houses until after Mass on Sunday, when they again take to the woods.

These few items will give your excellency an idea of the work before us and of the peculiar obstacles in our way. Some good is done, and I have no doubt that with the help of God more will be done in the future.

I remain at your orders,

Your devoted Chaplain,

GASPAR TOVIA, S. J.

THE JESUIT RELATIONS.

The following article has been taken from the "New England Magazine" [1] *for May, 1894. Several omissions, and a few changes have been made where it was evident that the author or those who are quoted were misinformed, or did not appreciate the value of the* Relations *or the spirit in which they were written.*—Editor W. LETTERS.

A well-known collector of rare old books and manuscripts, the head of a house whose patronage includes the leading antiquarians and bibliophiles of the world, tells the story of a merchant prince of New York who once gave him an order for all the books mentioned in the *Bibliotheca Americana Vetustissima*, stating that it was his intention to give the collection to a library in his native village. He was surprised to learn that a hundred years at least would be required for collecting two thirds of the books he ordered, and that the expense would be more than a million of dollars. Some of the books in the catalogue could not be bought at any price. A collection of the early annals of Canada alone, even if it did not include the Jesuit *Relations*, would demand an immense expenditure of time and money. Our merchant prince, after listening to the collector's stories of well-known antiquarians of large means,—their greed for first editions, missing links in historic chains, traditional maps, charts, etc., and the fierce competitions in the market oftentimes over illegible, mutilated pages of manuscript,—began his career as a collector of "Americana in Originals" by ordering a single copy of one of the Jesuit *Relations*,—a genuine Cramoisy,—whenever one could be secured. The price of this—if he ever had the privilege of paying the price—would exceed what he had supposed was more than enough to furnish a library with a good department of *Americana*.

Of the early annals of Canada and New France none are more eagerly sought for by collectors than first editions of the Jesuit *Relations*. A complete set of the *Relations* is not to be found in any one library of the world, not even in "reprints,"—as all but the original manuscripts and first copies

[1] Published by Warren F. Kellogg, 5 Park St., Boston.

are called. A complete set consists, according to Henry Harrisse, of fifty-four volumes, nine of which are second editions and one a Latin translation. The *Relations* are the journals and reports of the Jesuit Fathers in New France. They give a detailed account of the life and labors of the Canadian missionaries, filling a place in our seventeenth-century annals which nothing else does or can. There are but few episodes in the exile of those martyrs among our aborigines which are not described by the Jesuit Fathers with that passion for personal narrative which characterized the literature of the seventeenth century and which prevailed at the Court of Louis XIV., where princesses, warriors, statesmen and beauties vied with each other in recording passing events. Because Perrot could write, says Parkman, few names are so conspicuous in Canadian annals as his,—not because there were not others who matched him in achievements. Because the Jesuit Fathers could write, and did, we have these exhaustive *Relations;* and "there is no other source," wrote Charlevoix, "to which we can apply for instruction as to the progress of religion among the savages, or for a knowledge of these people, all of whose languages the Jesuits spoke."

France of the seventeenth century; of Louis the Fourteenth and his dissolute Court; France of the fiction of the elder Dumas and the comedies of Molière; bewigged, beruffled, bepowdered France, serving the Church with frenzied zeal, yet seeing no reason why its monarch should not defy the pope when he pleased,—what a frivolous France it seems only for that background of a New World, that New France in whose heroic explorers and army of martyrs the nineteenth century can see what the seventeenth did not, that in those explorers and martyrs was the greatness of the kingdom and the king. Huron and Iroquois Christendom as seen in the Jesuit *Relations* are features of the reign of Louis the Fourteenth and of the preceding ministry of Richelieu which may not be spared from a study of the period. "The conversion of a single soul," said Champlain, "is worth more than the conquest of an empire." His words became the keynote of the Canadian missions. Missionaries who heroically sought, even to the laying down of their lives, to convert at least one soul, tell the story in their *Relations* with impassioned fervor. The *Relations* were written for the edification of the pious who looked impatiently for the arrival of the yearly ship from Canada bringing the last instalment of the story of torture and martyrdom and life among savages. With such avidity were the limited editions of the *Relations* consumed, the little books being

passed on and on as long as anything was left for reading, that few copies escaped destruction. Who dreamed that they would be so priceless in two hundred years?

The smoky wigwams and bark lodges of the wilderness in which many of the *Relations* were written—the writers men of gentle birth and breeding, "nearly deafened by the yelping of the dogs, and the screeching of savage children" —may stand as our earliest schools of learning. Not only the *Relations*, but many Indian grammars and text-books, translations of the Gospels and the Breviary, Lives of the Saints, etc., were composed or translated by the ragged "black gowns" within those cabins of bark or deer-hide, the diet of the writers consisting chiefly, oftentimes, of "moose-skins cut into strips, or old moccasins boiled." Parched corn and pounded bones were among the luxuries of America's first *savants*.

The first instalments of the Jesuit *Relations* were published in Paris in 1632. They appeared annually until 1672, in a series of small volumes; Cramoisy, the king's printer, brought out nearly all of the first publications. In 1672 the French government withheld the license to print any more of them, and their publication was stopped. A reproduction of the title-page of one of the original Cramoisy *Relations* may be seen in Winsor's *Critical and Narrative History of America*, Vol. IV., p. 310. The vignette of a stork was on the title-page of the *Relations* published before 1668. Then a vase of flowers was the device for several editions. 1670–71 had a basket of fruit. Dr. Winsor gives an exhaustive chronological bibliography of the *Relations* and an admirable compendium of the subject.

Every manuscript intended for publication was submitted to the Superior of the Society of Jesus.

The publication of a fresh *Relation* was a notable event in France when interest in the Canadian missions had been fanned into flame by the first reports of the story of the Acadian mission (1613) under Biard, telling of its destruction by the English fishing ships from Virginia which had discovered the colony by accident,—how the English had burned the homes of the French colonists, and then carried some of the men to sea and dismissed them in open boats, —and by that narration of Le Jeune (1632), the first of the so-called regular series of *Relations*, announcing the arrival at Quebec (1625) of the Gray Friars, Fathers Lalemant and Brebeuf, immortal in missionary annals. What a photograph it all was of savage life and customs; of the peculiar hardships of the missionaries; of what Champlain was doing and proposed to do; his domestic life; the difficulties in

learning the savage tongue,—the daily journal of Le Jeune from August, 1633, to April, 1634, written while living among the savages! What wonder that scores of the young men of the aristocracy of France,—*attachés* of the Court, disgusted with its mountebank frivolities,—sons of rich burghers in the provinces as well, and many young apostles of the religious orders were fired with an intense longing, as they read, to seek their fortunes in that strange, wide New France, which was anything but a land of flowers and a bed of inglorious ease! The more horrible the tortures described by the journalists, the greater the number of the religious who, like the young Fénelon, "longed to run the gantlet to Paradise." Without a doubt the New World stands indebted to-day to the early *Relations* for explorers like Marquette and Joliet. The establishment and maintenance in Canada of the Sulpicians, the Ursulines, and the Hospital Nuns are among the many outcomes of these publications.

"The style of these *Relations*," wrote Charlevoix, "is extremely simple, but this simplicity has not contributed less to give them a just celebrity than the curious and edifying matter they contain." Contemporary writers almost ignored the *Relations*. They make few if any allusions to them or to the Canadian missions, for that matter. The little volumes soon disappeared, and were seemingly forgotten for more than a century, time enough for the almost complete destruction of the original Cramoisy series, only that a few of the religious orders, particularly the Jesuits, had copies in their libraries, of which they did not know the value. It is less than fifty years since the revival of interest in the Jesuit *Relations*, since they were given an important place among the great prizes of literary antiquarians. Perhaps nothing contributed more to this revival than a paper by Dr. O'Callaghan read before the New York Historical Society, October, 1847. Dr. O'Callaghan was then engaged in superintending the publication of the *Documentary History of the State of New York*. He was eminently fitted for the work, of which his paper was a notable result. It was called "Jesuit Relations of Discoveries, and other Discoveries in Canada and the Northern and Western States of the Union, 1632–1732." It was a comprehensive treatment of the subject, giving biographies of the authors of the *Relations*, a catalogue *Raisonnée*, and a table showing what volumes were then in this country and in Canada, and where they could be found. In 1850 a French translation of Dr. O'Callaghan's paper was brought out in Montreal, by Father Martin, Superior of the Jesuits in Canada. Father Martin's publica-

tion carried the history of the Canadian missions as given in the *Relations* back to 1611, to the Acadian mission. He added much to Dr. O'Callaghan's history of the subject. He had found a catalogue of old manuscripts, that had been preserved among the archives of the Jesuits in Rome. Among the manuscripts were two *Relations*, written after the suspension of the publication of the *Relations* in France in 1672. One extended the *Relations* five years further back than the last volume of the Cramoisy series. Fragments of other manuscripts had been discovered in the same collection. The most valuable acquisition was perhaps two complete narrations that had been confided by Father Cassot, the last of the old Order of Jesuits, on his dying bed, to the nuns of the Hotel Dieu of Quebec in 1800. The nuns had restored them to the Jesuits when they returned to Canada, in 1842. One of these *Relations*, that of 1673–1679, is called the *Claude Dablon Relation*, and gives an account of the death of Marquette. This volume forms one of the Shea reprints, 1860.

Dr. O'Callaghan's paper and Father Martin's publication gave an impulse to the increasing interest in the Jesuit *Relations*. Collectors were on the *qui vive* for them, antiquarians entered into fierce competition to secure one, at least, of the original Cramoisy series, if not an original manuscript. When reprints had been made, they were in demand, as were maps, manuscripts, old letters, anything in short supplementary to the *Relations*. The agitation of the subject resulted in valuable discoveries; one a *Relation* printed in Italy in 1653 in the French language. Others came to light in the library of the Dominican Friars at Rome.

In three disastrous conflagrations in the Parliament buildings of Quebec, some of the original *Relations* were destroyed, but fortunately copies were in existence. At the burning of the Parliament House in Montreal in 1849, during a riot, a valuable collection of books was lost by fire, among them a set of *Relations* nearly completed, the labor of many years. "Of one volume," wrote Dr. Shea, "a single copy alone was known (the Lalemant *Relation*). Fortunately Mr. James Lenox of New York had caused an accurate transcript to be made of it some time before, and he reprinted this *Relation*, as well as two others, the very scarcest in the series."

None too soon did the Canadian government bring out a reprint of the whole series of *Relations*, as far as they were then known (1858),—three large volumes, accurate reproductions of the original editions, word for word; duplicat-

ing the exact orthography of the first Cramoisy, even the misprints. This edition is exhausted and hard to find, but the specialist agent can occasionally pick up a set, or a part of one, for a liberal patron. With a set of the Canadian reprints supplemented by the Shea and the O'Callaghan series, any ordinary library might rest content, particularly if it has a full set of Parkman, Shea's *Catholic Missions*, Winsor's *Critical and Narrative History of America*, and Morgan's *League of the Iroquois*.

The *Relations* as a whole have never been translated into English. Kip's *Early Jesuit Missions*, 1846, is a translation of some of them. It contains *The Wanderings of Father Rasles, 1689–1723, Catherine, the Iroquois Saint, 1656–1715*, and others of a like tenor. "It is interesting to read," says Bishop Kip, in the preface to a book already catalogued as "rare and difficult to find," "the very words these earnest laborers wrote more than a century ago when camping in the wilderness or sharing the wigwams of the rude savage. They lead us into the inner and private life of the aborigines."

The late Dr. Charles Hawley, of Auburn, N. Y., made most valuable contributions to the translations of the *Relations*. These were published by the Historical Society of Cayuga County, N. Y., as *Early Chapters of Cayuga History* (1879) and *Early Chapters of Seneca History* (1884). The *Relations* given in these admirable translations, already hard to obtain, are mainly the narrations of Jesuit Fathers who labored in the Cayuga cantons. When the Rochester Society shall have published translations of *Relations* concerning the Seneca missions and the early history of the Genesee country, another valuable contribution will have been made to the bibliography of New France.

Dr. John Gilmary Shea, who died in February, 1892, stands at the head of the little band of American scholars who have made the great resources of the *Relations* available to students denied access to rare collections. Dr. Shea is pre-eminently the historian of the Roman Catholic Church in America. The catalogue of his labors, editorial, linguistic, historical, and his collection of rare editions, contain nothing that he, at least, considered superior to his reprints of the *Relations*,—twenty-five little volumes brought out as the *Shea Cramoisy Series* (1857–1866), duplicates as far as possible of the original Cramoisys, giving letters and manuscripts never printed before, and copies of rare editions. The Shea reprints, of which only twenty-five copies each were printed, were subscribed for in advance by public

libraries of ample means and by a few wealthy collectors. The price of the set (twenty-six volumes) was $60.00, or $4.00 a volume. All that are left of the edition are in the possession of the family of Dr. Shea. These reprints have been much sought for by those seeking to complete sets of *Relations.*

The O'Callaghan reprints, like those of Dr. Shea, contain *Relations* written or sent to the Superior of the Order of Jesuits, after the suspension of the publication of the *Relations* in France, but their contents are not the same as those of the Shea reprints. They, too, adopt the type, initial letters, headlines and ornaments used by the king's printer of the first editions. Two of the O'Callaghan reprints are from copies made for James Lenox; one, a fac-simile copy of one of the rarest and earliest of the *Relations.* It was printed at Albany (1854) from an original found in the library of Rufus King, Jamaica, Long Island. Twenty-five copies only were printed. One of the originals of this *Relation* was prized a few years ago at 1000 francs ($200). Thirty-one of the series owned by Dr. O'Callaghan at the time of his death brought $1068.45 in 1882. Sabin's *Dictionary of Americana*, Winsor's *Critical and Narrative History*, and the Lenox Library Catalogue give information in detail concerning the contents of the Shea and the O'Callaghan reprints.

The *Relations* were summarized as early as 1664, by Père du Creux. Copies of this rare volume are in the Harvard Library, the Carter-Brown collection and the New York Historical Society's library. Charlevoix says it is extremely diffuse, and composed almost exclusively from the *Relations.* Dr. Shea claims that its curious statements show that the author drew from other sources. Winsor gives a specimen of its illustrations, showing the art of wood engraving in those times, as well as what "A Canadian" was supposed to resemble.

Francis Parkman discovered a great change in the tenor of the later *Relations* (those of 1670–1672). "The yearly reports," he says, "are still for the edification of the pious reader, filled with stories of baptisms and conversions and the exemplary deportment of neophytes; but they are relieved abundantly by more mundane topics. One finds observations on the winds, currents and tides of the Great Lakes, speculations on a subterranean outlet of Lake Superior, accounts of its copper mines, and how we, the Jesuit Fathers, are laboring to explore them for the profit of the colony, surmises touching the North Sea, the Sea of China, 'which we hope erelong to discover,' and reports of that great mysterious river, 'which the Indians tell us is flowing

southward, perhaps to the Vermillion Sea, and the secrets whereof, with the help of the Virgin, we will soon reveal to the world.' "

It is in the *Relation* of 1670 that Father Dablon tells how the copper mines were discovered on Lake Superior, and contrary to the intention of the Indians: "Wishing to boil their food one day in a vessel of bark, the priests gathered stones, heated them red hot and threw them in, but presently discovered them to be pure copper."

A full set of the Jesuit *Relations*, fifty-four volumes, in original copies, has been the dream of ambitious collectors, but one, as already stated, never realized—nor likely to be.[1] The collection of the Paris National Library is said to be the most complete. "The Laval University, Quebec," writes Thomas E. Hamel, librarian of the same, "has in its possession all the original editions of the complete series, from the very first printed in 1616 to the last for 1671–72, *excepting two.* The only one we miss altogether is the *Relation* of 1632, printed in 1633, and which is the first of the uninterrupted series, 1632–72. The so-called *Relation* of 1659 was a very small volume, consisting of rather short letters, which were printed, however, in the same typographical style as the others. Of this we have only a manuscript facsimile, but so perfectly done that it is difficult to distinguish it from a printed copy."

As a single instance of many illustrating the indefatigable zeal of collectors in their search for *Relations*, that of the late Samuel L. Barlow may be given. When he could boast the possession of fifty-two copies of *Relations*, and a long catalogue of priceless supplementary annals in the original editions, he set his heart upon what collectors said was the unattainable, a copy of the *Lettre Circulaire de la Mort de la Reverende Mère Catharine de S. Augustin Religieuse Hospitaliere de Quebec*, 1668, something that had never figured in any sale or catalogue, and of which no clew could be otained through inventories of the treasures of religious orders. After long and discouraging seeking, this treasure was unearthed by his agents in a bookstore in Paris, and secured.

[1] Since this article was written the Lenox Library has completed its collection of *Relations*, and now holds the only complete set in the world. In the New York *Evening Post* of April 11, 1893, in an editorial upon the Bancroft Manuscripts,—"that rich store of original letters and documents illuminating the very birth of our country," which our government failed to place in the Congressional Library,—we read: "Mr. Lenox had succeeded" (before this purchase) "in securing all but two of the Jesuit *Relations:* one of those the trustees were able to secure about six months ago for $500, and for the volume still wanting they had authorized a standing offer of $1,000. It happened that this much-sought-for volume was in the Bancroft Collection, so that the Lenox Library now possesses the only complete set extant of those rare and almost priceless volumes."

The *Relations* are classified, as has been indicated, as Original Manuscripts, Cramoisy first editions, and Translations (Bishop Kip, Dr. Shea and Dr. Hawley). The most complete collections which have been offered for sale are the following:—

Courtenvaux (Paris, 1783),	43,	including	duplicates.
Murphy (N. Y., 1884),	39,	"	"
O'Callaghan (N. Y., 1882),	32,	"	"
A. Sale (Quebec, 1851),	30,	"	"
Bossange (Paris, 1873),	30,	"	"
Harrassowitz (Leipzig, 1882),	26,	"	"
Dr. Court (Paris, 1884),	20,	"	"

Samuel L. Barlow, Original editions, 52.

Original manuscripts and first editions of the *Relations* may yet possibly be unearthed in the scattered archives of suppressed convents and in forgotten cabinets of ancient libraries. Since Dr. O'Callaghan, in 1853, published a list of the principal repositories of the *Relations*, their ownership has greatly changed. To report the exact location of each original copy would involve more than the writer could undertake.[1] Winsor gives the latest directory. In 1873 twenty libraries in the United States had sets more or less imperfect. Harvard has a good collection, gathered slowly and at great expense. The Lenox Library is rich in *Relations*, also the Carter-Brown and the New York State Library. The late Orasmus H. Marshall of Buffalo, N. Y., a distinguished *litterateur* and bibliophile, whose historical writings have added much to the bibliography of Western New York, accumulated a fine collection of the *Relations*, fifteen in all, eleven original Cramoisys (some of the rarest), two O'Callaghan reprints and two Shea reprints. These are in the possession of his son, Charles D. Marshall of Buffalo. The Carter-Brown Library has the only manuscript copy of the *Relation* for 1609. Lenox claims the only 1635. Of the *Relations* for 1655, only two copies are known. One is in the Lenox Library, the other in the Bibliotheque, St. Genevieve, Paris. That of 1647–48 came to light among the papers of the Winthrop family and is

[1] Georgetown College has the following rich collection of the originals and reprints:

Originals, Cramoisy Series.—1636, 1638, 1642, 1644 two copies, 1644–45 two vols. in one, 1647, 1648 two copies, 1651 two vols. in one '50 and '51—two copies which includes four parts, one printed in 1662, one in 1663, and one in 1664. 1650, 1655, 1658, 1663, 1665, 1668 two copies, 1671.

Reprints of the Relations.—Lyons, Mugret, 1616. Quebec, three vols. 1858. Lyons, Mugret, 1656, 1660 from the MSS. of '76–'77. 1672–'73. 1673–'79 two copies. 1650–'51 R. Père Druellet, New England. — *Shea's Cramoisy Series Complete.*—ED. W. LETTERS.

now held, I believe, by the Massachusetts Historical Society. Mr. Lenox brought out a reprint after the original as copied by Dr. Shea. 1655–60 is the rarest of the series. The bearer of it from Canada was robbed of it in France. Only two letters were recovered and printed. The only copies known are in the Lenox Library and in the St. Genevieve, Paris. Mr. Lenox printed a small fac-simile edition of his copy. Father Martin is of the opinion that the *Relation* for 1657–58 was made up in Paris. Dr. Hawley's *Early Chapters of Seneca History*, and *Early Chapters of Cayuga History* were drawn mainly from this *Relation*. The *Relation* for 1662–63, known as the *Lalemant Relation*, is a prize to collectors. This *Relation* contains an account of the meteorological phenomena, the earthquake of 1663 and the solar eclipse of that year, as seen in Canada. 1664–65 (Le Mercier) gives a map of Lake Ontario, Lake Champlain and adjacent parts, with plans of forts on the Richelieu River. Winsor reproduces these maps and plans in his *Critical and Narrative History*. 1668–69 relates to the temperance movement among the Five Nations. 1670–71 gives a folding map of Lake Superior. The change in the tenor of the *Relations*, of which Parkman speaks, begins here. 1667–68 describes Joliet's journey with Marquette and the discovery of the Mississippi River (1673). It contains the journal of Claude Allonez "in the country of the Illinois." Dr. Shea has published a translation of this journal. 1690–91 was found in Holland by Henry C. Murphy. 1693 was first printed in 1693 by E. Carre, minister of the French Church in Boston, with a preface by Cotton Mather. 1700 was translated by Dr. Shea, and is given in his *Early Voyages up and down the Mississippi*. An edition of the *Relations* was brought out in Paris in 1780–83, but it is held to be incomplete, as the prefaces and dedications of original editions are not included. Mr. Winsor mentions three other issues and a Spanish translation.

"It is not trade that brings us here," was what Father Chanmonot said to the Onondagas in 1656, as reported in his *Relation*. "Our purpose is a more lofty one. Do you think that your beaver-skins can pay us for all the toils and dangers of a long and weary voyage? Keep them, if you like, for the Hollanders, and if any fall into our hands we shall use them only for your service. We seek not the things that perish. It is for the faith that we have forsaken parents and friends; that we have crossed the ocean and left the great ships of France to embark in your little canoes; that we have left our comfortable houses to live in your hovels of bark; that we have denied ourselves the

food that is natural to us for that which the beasts of our country would hardly touch."

We can see the ragged, famished "black gowns," as we read, their bark lodges, half buried in the snow, the rude altars of their portable chapels, the cedar cross and the Bourbon lily. They may well write that their appearance "is like that of wild beasts, rather than gentleborn sons of France." "We can truly say," they write to their friends at home, "that we are among these people as perpetual victims, since there is not a day in which we are not in danger of being massacred. But this is also our greatest joy and the spring of our present consolation." Uncomplaining they surmount the most formidable obstacles. They imperil their lives in learning the speech of the savages, for until they have a tongue in common great misunderstandings arise on both sides. The Indian has no words for moral truths and spiritual conceptions. He grossly misinterprets the holiest teaching of the good Fathers. The medicine-men of one tribe, who have been looked upon as converts, tell the medicine-men of another tribe that the wife of the great French king across the wide water is the Virgin Mary. They steal the crucifix for a charm; they daub the figure of a cross upon their shields before going forth to pillage the foe; if they are defeated, the missionary must take the consequences. "The devil is the only great captain," says a chief to one of the Fathers; "he put Christ to death, and he will kill you." These are but glimpses of a wide and varied picture of savage peculiarities, as drawn in the *Relations*. Ludicrous incidents are not infrequent, as when the missionaries are accused of having baptized Indians in order to get them inside of their heaven where they can torment them forever just as they please. Father Pierron despairs of teaching his Mohawk boys by catechism and sermon, and so he invents a game of cards, in which the winning of the Christian life is made clear in a series of points reaching from the cradle to the grave. They dig among the tough roots of a barbarian dialect, these students of the famous universities of France, and they make alphabets and phrase-books and grammars. They translate portions of Gospels and hymns. They compass all things, by land and sea, if they may baptize a dying soul, particularly a child. Long and minute are the descriptions of these victories. Father Pijart, rudely repulsed from a cabin, where a child is dying, is finally enabled to offer it a bit of sugar; at the same moment he presses from the wet cloth on its forehead water enough to baptize it. Joyfully he leaves the cabin, unsuspected by the Indians, who have been watching him closely.

The savages study how they can conceal their real names, believing that the Jesuits send their names to France and so procure deaths by magic.

It is hardly to be wondered at that the simple but wily savage believed that baptism caused death, when death was so frequent a sequence of the rite. The Fathers oftentimes hesitated about baptizing unless immediate departure from the world was impending. "They believe," writes Father de Carheil, "that whole nations which have embraced the faith have become desolate or extinct almost as soon as they have become Christians." "I have done my best," writes Father Daillon in 1626–27, "to learn their customs and mode of life. I often make the little children, who are very bright and stark naked, make the sign of the cross. In all these countries I have never seen any humpbacked, one-eyed, or misshapen."

Arriving at a stronghold of the Senecas in 1668, Father Garnier finds the savages holding a cannibal feast, having taken captive a young girl of the enemy. The abruptness with which they passed from devouring human flesh to chapel building is more surprising to us than it seems to have been to the missionaries. The superstitions of the red man, his inherited beliefs, traditions and customs, are found in the *Relations*. Much space is given to the despotism of the dream, that most complicated difficulty in the way of conversions. The divine authority of the red man's dream could not easily be set aside. If the missionary believed in dreams, that of the blessed St. Joseph for instance, why might not the copper-colored brother? "The foundation of all their errors," wrote Father Carheil, "is in their faith in dreams; it is the soul of their religion."

In the commonplace facts, the homely detail, of the *Relations* lies their chief charm, their value to the historian. It interests us to know that rheumatism was one of the ills of the savage; that the North Star was called the Bear among leading tribes; that as early as 1674 Father Dablon proposed to connect Lake Michigan with the Illinois River by canal; that the Mississippi was alluded to by its present name as early as 1670; and that La Chine, on the St. Lawrence, was so named because it was viewed as the starting place for China, the deserters from La Salle calling it so in derision. Father Rayner writes of his design to go to China across the American wilderness; "but God sent him on the way to heaven." The Iroquois are first mentioned as *Hiroquois* in the *Relations*. We read of the great earthquake in Canada, Feb. 6, 1663, "at half past five in the afternoon." Rageneau, in the *Relation* of 1648, gives the first

description of Niagara Falls. He says they are of frightful height. Hennepin first calls them Niagara. We get full details of the heroic death of many a saint. Parkman has drawn several lifelike characters from these annals.

These annals were looked upon for many years with suspicion by all Protestantism. Sectarian distrust set them aside entirely. Bancroft was among the first to draw freely upon them, but not to the extent of Francis Parkman. They stand first among authorities relating to the early history of Western New York and of Canada. They contribute vastly to that important period when the expiring feudalism of the Old World sought to take root in the New,—when France through her missions gained for a brief season the only influence she ever had over the ferocious Iroquois.

The submission of the Iroquois meant to France the vassalage of the Seneca Nation, that guard of the western door of the *Long House of the League of the Iroquois.* That step gained, the Genesee, the Little Seneca's River, would be open at last to the French explorer, and a more direct route to Canada and the Indies secured, it was believed, than that by the Ottawa and the northern lakes. If these Jesuit Fathers, said the policy of French statecraft, can tame the Iroquois into swinging censers rather than war clubs and tomahawks, it is best to give generous support to Canadian missions.

"The history of the Jesuit missions," says Bancroft, "is connected with the origin of every celebrated town in the annals of French America. Not a cape was turned, not a river entered, but a Jesuit led the way." "They had put forth exertions almost superhuman," says Parkman, "set at naught famine, disease, and death, lived with the self-abnegation of saints, and died with the devotion of martyrs; and the result of all had been a disastrous failure. What now remains of the sovereignty they proclaimed? Now and then the accents of France on the lips of some straggling boatman or vagabond half-breed,—this and nothing more."

But can we assent to this statement, when we take into consideration the value of the annals of the Jesuit missions, as handed down in the *Relations?* As we turn their pages, the old Latin chant of the seventeenth century is borne in upon us, the exultant voices of the Fathers guiding their canoes on strange rivers and beaching them on inhospitable shores,—the same inspiring chant they had learned in the cathedrals of old France, when they knew not the true meaning of the words:—

Vexilla Regis prodeunt:
Fulget crucis mysterium.

OUR AMERICAN FATHERS IN BRITISH HONDURAS.

A Letter from Father Leib to the Editor.

REV. AND DEAR FATHER,

P. C.

I left New Orleans on Thursday, Apr. 5, at 10 o'clock A. M., on the steamer "Breakwater," a good iron boat built by Roach and Sons, Philadelphia. The trip down the Mississippi River was interesting only on account of the novelty. There are several large orange plantations on the right bank, (going down) but beyond this little cultivation of the land. As we approach the mouth, the greater part of the country, on both sides of the river, being very low, is swampy or covered by water. The jetties, Eads' famous work, are built on the north side of the middle pass, the south and the north-west passes being so shallow now as not to permit ships of deep draught to pass through. Though the jetties are ten (10) miles long, still only the last mile or two, near the mouth, can be clearly seen. The upper portions have been covered up by deposits from the north-west pass or gulf of Mexico. The jetties are on the north side of the river as the other side remains deep enough and deposit is prevented by the protection of the north side. We reached the mouth of the Mississippi at 4.45, P. M., entering upon the bar which is very muddy from the dirty river water for several miles out. We entered at 5.15, P. M., upon the clear water of the gulf, which is marked off by a most distinct line, the two waters not appearing to mix. As soon as we entered deep water, the ship began to roll. This motion I found very pleasant, though one or two of the six lady passengers took sick at once. I enjoyed the cool evening breeze as also the first sun-set at sea which I had ever witnessed. I had a good sleep that night. Friday the sea was heavier, as the breeze was stronger. All the ladies were sea-sick and some of the men also. My companion, Fr. Charroppin, was miserable all day. I felt somewhat indisposed, but kept moving about. I lost a luncheon and one dinner. Saturday I was all right. At 1.30 P. M., we came in sight of the first land, a small island called Contoi Island, along the coast of Yucatan.

After this we were scarcely ever out of sight of land. Sunday afternoon we sighted Belize, and at about 5.30 P. M., we dropped anchor. Our gun was fired, and the whistle blew long blasts. The Rev. Fr. Hopkins came on board with several Belize gentlemen. Our trunks and valises were put into the small boat and four strong black fellows rowed us to the mouth of a small river that flows through the town, and landed us at a wharf, a few steps from the church. The ship anchored one and a half miles from shore, as there is no pier or wharf in the harbor. We reached our residence about 6.30 P. M., took a wash, went to church, where at 7 P. M., I sang Vespers, and Fr. Charroppin gave Benediction of the Blessed Sacrament. The superior of the mission, Bishop Di Pietro, S. J., was not at home when we arrived. We found the local superior, Fr. Hopkins, with FF. Sylvin and Cassian Gillet, and one lay-brother. The bishop came home Monday evening from a visitation in the south of the colony. On Monday morning I visited the parish school, or rather the Catholic Public School, just next to our residence, taught by five Sisters of Mercy. There are about 165 boys and girls attending school. The great majority are colored. The reason for the absence of whites is that the latter attend the Catholic select schools, one for boys being taught by Fr. C. Gillet, and the other for girls taught by the Sisters of Mercy at their convent. There are fifteen boarders at the Academy and sixty-seven select day scholars. The boys' select school has from thirty to thirty-five pupils. Fr. Charroppin, who wears a large beard, was taken by the infant school for a Protestant bishop or minister. In the afternoon we went to the convent where there are ten Sisters, including the teachers of the public school. Their convent is a substantial brick building, but the grounds are not very extensive. It is a very long lot but only about sixty feet wide. It was built by an American from New Orleans. Our church, built by the same man, Mr. Kevlin, is of brick also. Including the sanctuary, which projects from the body of the church, it is a little over one hundred feet in length. It had been originally in the form of a cross, but a little more than two years ago the portions between the arms were built up, so that now the body of the church is nearly square, the width being about seventy feet. Down the middle of the church there is a row of pews seating three persons each, and on the side of the two *middle* aisles there are two rows of pews for five persons each. These three rows are of mahogany wood. Besides these there are on each side of the church two more rows of short pews or benches of ordinary wood. Only the three rows

of mahogany pews are rented, the rest are free. The names of the pew or seat-holders are pasted on the pew and if the rent is not paid for several weeks after it is due, the name is removed and the seat given to the first applicant.—The church choir is at times very good. The organist is a native of this place, a young married man, who was a pupil formerly of our select school; the first soprano is his mother, who has grandchildren. She has a voice like a girl of thirteen or fourteen years, but very strong. There is a pretty good tenor and a good but weak alto. The bass voice is not very prominent. The chorus, though not very strong, is good.

There are two Anglican churches, two Wesleyan, one Baptist, and one Presbyterian. The Anglicans have a bishop whose jurisdiction extends to Panama. To get to Panama from Belize, he must first go to New York. Of the seven thousand inhabitants of Belize ten or eleven hundred are Catholic. But outside of this town only a small number of the other twenty thousand inhabitants of the colony are not Catholic. Hence the best work of our fathers is done in the outlying stations.

The town of Belize, like the rest of British Honduras, is on the western shore of the Carribbean Sea and presents a pleasing aspect from the harbor. Most of the houses, fronting on the sea, are frame buildings painted white, and nearly all have verandas in front. A number of stores, some of considerable size, and a few dwelling houses, are of brick. The stores, of which there are a great many, occupy the lower story of the buildings, the upper story being used for dwellings. All the dwellings are built in tropical style, there being blinds or jalousies from the rooms to the verandas and also between the different rooms. Excepting two bakeries and a very few kitchens, none of the buildings are provided with chimneys, as these are quite unnecessary in this climate. Most of the kitchens have open fires with iron grates over them. We have a brick kitchen with a cooking stove and a chimney. Our own residence is brick in the form of an L two and one half stories in height. There are no jalousies between the rooms, but there is an open space of two feet at the top of the partitions which are merely boards. It is very cool and comfortable.

Though there are all varieties of tropical fruit in the colony, there is very little grown in Belize. There are a few flower gardens but no vegetable gardens. The oleander grows very luxuriantly about twelve feet high; honeysuckle, some kinds of red lilies, the althea, besides some flowering trees as the flambeau, with bright flaming red

flowers, the frangipane and a few others abound. Of fruits there are the mungo, which the natives relish but which is insipid to me, a few bread-trees, almond-trees, cocoa-tree and cocoa or cabbage-palm. The cocoa begins to bear after five or six years, and when full grown reaches a height of forty or fifty feet. The stem or trunk is bare till it reaches the immense bunch of palm-like branches, where also the fruit hangs. The blossom and the ripe fruit are seen on the tree at the same time. The cabbage-palm grows like the cocoa-nut but bears no fruit. It grows to a great height, many here about thirty feet, then there is a portion of green substance which it is said can be boiled and eaten like cabbage, and above this are branches. These are from fifteen to twenty feet long. The wood is valueless and useless, not even fit for decent burning. The bread-tree fruit is first boiled and then sliced and fried and it tastes like I don't know what, but you seem to have a piece of wax in your mouth when you take a bite of it. From the outside, bananas, pine-apples, oranges, papaws (a fruit resembling our mush-melon but not so sweet), the mamura (a cocoa-nut shaped fruit about four inches long and three in its largest diameter), limes, plantain and citron are brought to our market. Fish are generally abundant and are very good. They come from the sea. Eggs are dear, costing at present from three to four cents each. Everything else that is used at table, except some rum, is imported from England or the United States. More than one half of the importations are from the States. Our meals are good. During the dry season the meat becomes very tough, and some call it "mahogany" beef. It has very little juice and this is often driven off in the cooking. Occasionally we get some mutton, raised in the colony. The butter comes through London from Denmark, Italy and Portugal in one-pound tins (cost at present $1.25 per pound, our money, which is equal to one half United States money value). Canned fruits and vegetables generally from the States, jams and preserves (canned) from England as also pickles and olives. Cabbage comes in crates from the United States. Dishes, furniture, beds and bedding, beer, wine, ice, paper, pens, ink, etc., all imported. Still people manage to live well, and there are no paupers here. I only once saw a poor crippled fellow asking for money, and he ingenuously admitted that he wished to get a drink.

Belize, as already stated, is on the western shore of the Bay of Honduras, an arm of the Carribbean Sea. It is surrounded on three sides by impenetrable swamps which extend in from the coast about three miles. These swamps

are in fact a feature of the entire coast of this colony as well as of other portions of Central America. As they are, however, low, the tide from the sea floods them very frequently and thus the water does not become stagnant. The soil, moreover, is very sandy and the immense amount of water that falls from the clouds is quickly absorbed. As in New Orleans and along the Gulf of Mexico, water is met with at a depth of from one to three feet. I went to the graveyard, in the first part of June, for the funeral of a woman. The grave was filled with water to within one and a half feet of the top. The coffin, when let down, floated until the weight of sandy earth thrown upon it caused it to sink. The road to the cemetery is a filled in road and leads through swamps for nearly a mile. These swamps are covered with luxuriant vegetation. Several varieties of palms, lilies, orchids and, particularly near the sea-shore, the useless mangrove with its hundreds of roots are found in abundance. The fan-palm is common but it is not cultivated or put to much, if any use here. In different parts of the colony all the usual tropical productions are found. The principal fruits cultivated at present are the banana, plantain and cocoa-nut. There are a few sugar plantations. Nearly a hundred varieties of woods have been enumerated. The kinds which have brought most money to the colony, i. e., to a few companies or corporations, are mahogany and logwood. Millions of feet of the former, and tens of thousands of tons of the latter are annually exported. It is supposed that the hills and mountains hide valuable and even precious minerals and metal ores in their unexplored interior. But there are no roads to get to them. The castor-oil plant grows as a wild tree in some places. Near Stann Creek, thirty-two miles south of Belize, I saw several trees about twenty-five feet high with a trunk six inches in diameter.

To return to Belize. The majority of the white population of British Honduras lives in Belize (There are only about four hundred whites in the whole colony). Besides the clergy and the officers of the government there are a few American, Scotch, English and German families. I must add also a few Spaniards. The remainder are Caribs, natives of the country, negroes, mostly from Jamaica, Honduraneans from Spanish Honduras who have in most cases intermarried with Caribs or negroes. One of the un-official members of the legislative counsel is a coal-black negro. It is not advisable to inquire into the ancestry of most people here, sometimes not even to ask about their fathers. One of our fathers boasts that he has eighty-two *families* in one of his stations who are all *married!* In his district

which is in the extreme south of British Honduras people mature very early in life, so that he has had several marriages of girls who were only (12) twelve years old. In June one of fourteen (14) years was married in the north.

The drinking water of Belize is obtained from the clouds. Nearly every house has one or more large tanks or vats to collect the rain from the roofs. There are several public or governmental tanks from which those who are not provided with tanks can draw water at the rate of one pail of two gallons daily by paying one shilling (25 cents) per month; two pails, 50 cents. A late law obliges every builder of a new house to put up a tank of a certain capacity corresponding to the size of the house. From June to February there is always plenty of water, but during the dry season after February many tanks give out.

The streets of Belize are good enough for a small town where there is no heavy traffic. Two or three are made of broken stone and sand. They are very clean. When it pours down heavily there are from two to six inches of water on most of them. But this runs off or is taken up very rapidly on account of the sandy soil. The rainy season generally begins in June, though this year formed an exception as we had unusually heavy rains in May. It is not easy to predict the weather. The sky may be almost clear, the sun shine brightly, when on a sudden a dark cloud is seen over the sea, and in a short while a squall comes from the east or north-east, and in fifteen or thirty minutes there is a fall of one to three-tenths of an inch of rain. At other times the clouds pass over, giving us only a strong wind. The rainfall seems to be heavier near the sea-shore than in the town, though there be only a few hundred yards difference in distance. We are about 500 yards from the meteorological *shed* in the hospital yard near the sea, yet in May and also in June their pluriometer registered three (3) inches more rain than ours.

People get to work very early. The markets open at 5 o'clock, and at 6 o'clock all the stores and shops are open. The larger establishments, where goods are sold wholesale and retail, are called stores; the numerous small places where only a retail business is carried on are called shops. On several streets nearly every house has a store or shop on the ground-floor. In many cases, where the house has only a ground-floor and sometimes only one room, a large curtain or a thin wooden partition divides the shop from the dwelling portion. A few bottles of coal-oil, lemonade, or rather water which has been sweetened with lemon or raspberry syrup, a few loaves of bread, a peck or two of

charcoal, a few hands of bananas, and a few trinkets form the stock-in-trade of some shops. At 9 o'clock all the large stores close to give their salesmen (these are all called clerks) an hour's time to get their breakfast. At ten the stores reopen till 4 o'clock P. M., when most people take their dinner. Many persons who do not work in stores take their breakfast at 11 or 12 o'clock and dine at 6. They generally, however, take a cup of coffee with a slice of bread at 7 A. M., and a cup of tea at 8 P. M. The order in our house is this: 7, coffee, 9, breakfast, 4, dinner, 8.15, tea. Those who wish to do so may take a lunch, i. e., a glass of wine and a piece of bread at 12 o'clock. This order is very convenient for our schools. The public (Catholic) school opens at 9.30 and continues till 2.30 P. M. with an interruption of half an hour at 12 o'clock. Fr. Gillet's select school opens a little later than 9. 30.

Belize has its summer resorts. These are some of the numerous Cays (pr. Keys) in the neighborhood. The principal one, though rather small, is St. George's Cay. It was the scene of many conflicts a hundred years ago between the English and Spaniards. There are several good cottages and a number of crawls. Though the sea is all around us there is no bathing except in enclosures built of stakes driven in close together. These enclosures are called crawls. The harbor of Belize and the water about the cays (islands) abound in sharks, whilst the alligators take to the rivers. An engineer of a steamer, who fell overboard, disappeared immediately and nothing but his cap was found. There is not a single crawl about Belize, so that bathing is confined to the bath-room. The caribs in the colony are not afraid of sharks, as these do not attack them.

There is no park in Belize nor in any other town in the colony. North of this city there is a kind of "common" where some years ago an East-India regiment was encamped. The barracks still remain. The grounds are used by cricket players. The Queen's birthday, May 24, is celebrated principally by games of cricket. It is a public holiday. I witnessed the games this year. Besides three match games, two of them for silver cups, there were any number of other games going on. Two games lasted each from 11 A. M. to 6.15 P. M. and then one was only half finished and the other three-quarters finished. Most of the players were black, and the few whites looked almost out of place. It was a curious sight to see, at a little distance, a white object which on closer inspection proved to be a black man in a white suit. White cap, jacket and trousers, yellow shoes, two black extremities (the hands) and a black

face. There were hundreds of such. The colonial secretary and his chief clerk, as also the private secretary of the governor, were among the players. The governor himself plays sometimes. There are games every Saturday as the stores close at 1 o'clock and all the clerks belong to one or another club.—The "barracks" is a great resort for everybody.—Another breathing spot is "Fort George," where in former times a few guns commanded the entrance to the river. It is neglected now, but it could be made a beautiful spot with some expense.—One more place for getting the fresh sea-breeze is the "fore shore," on the south side of the river and just at its mouth. A concrete sea-wall was put up some years ago and the space back of it filled up with earth and sand dredged from the sea. As mentioned before, nearly all the people are black. During the month of May, when I said Mass at the convent, about ten minutes' walk from our house, I would meet perhaps fifty or sixty persons. Some days I did not see a white face on the way. As is customary among the negroes, the women and children carry everything on their heads. I saw one lass with a piece of sugar-cane about five feet long balanced on her head, walking along and turning around as freely as if she were not carrying anything. Pans of water, large wooden trays, filled with cakes and buns, are always carried this way.

Thus far I have found the weather rather pleasant than otherwise. There were some very hot days, it is true, but the heat was tempered by the fresh sea-breeze which is blowing pretty constantly. The poor clerks, however, who must keep in the back parts of the stores, where they can get no breeze, and those who must work in the sun, no doubt feel the heat very much. The sun is directly overhead sometime between 11 and 12 o'clock, so that for an hour or more our shadows are thrown to the south. The natives can bear the exposure to the sun pretty well, but a foreigner requires the protection of an umbrella almost constantly. The sun's heat is said to cause fever, and when there is no danger from the sun he is likely to be surprised by a sudden shower (To-day, July 4, it began raining about 3.30 A. M.; by 11 o'clock we had a fall of 4.3 inches. On the 12th of May 6.5 inches of rain fell in less than twenty-four hours). I have been very fortunate so far, not having suffered from prickly heat, which troubles new-comers especially, or from any other tropical "summer complaint." The common house-fly is rare in dwelling houses though there are enough of them in the saloons and some stores. As our dining room is near the rear of a dram-shop, we are

free from flies except on Sundays when the shop is closed. Mosquitos are not by far so plentiful as in the States and they are not so vicious as those I left behind. Still I have been using a mosquito-net at night, ever since I came here. During the dry seasons there is a pest of a fly, called the doctor-fly, whose bite is poisonous for many people. Its bite causes a large welt to rise which is very painful. Some persons are not affected beyond the little sharp sting. I have reason to believe that I am among these favored ones, as I have felt the bite without any further inconvenience. When the wind blows from the interior there is another troublesome insect, called the sand-fly, which brings dread to many people. The fly is so exceedingly small, that it is not perceived until a sharp pain manifests its presence. It seems to burrow deep in the flesh. I have not yet made its acquaintance. The houses near the sea-shore seem to be infested with them more than those further in town. They remain near the ground, at least in this neighborhood, as they are not met with on the second floor of the house. Fleas are plentiful. When at Mullins River, a little mission twenty-seven miles south of here, I was bittten all over, and I could not assign any other cause for the many itching red spots than flea-bites. In the bush there is every variety of insect that can make life burdensome, ticks, jiggers, etc. I have not yet come across a scorpion or centipede, though both are frequently met with, especially in some localities. I have not yet seen a shark or an alligator. My remark on page 280 about the sharks not attacking the Caribs has been contradicted by some persons. "Quien sabe?"

The health of Belize is excellent. Since my arrival, three months ago, less four days, one woman died and I buried her, another woman was dangerously sick but is now well again, and two men were pretty sick. I have not had a single sick-call, though I am the pastor of the church. I should have attended the sick woman, but as she speaks no English and I speak no Spanish as yet, another father went to see her. Four or five babies died. Of course I am speaking only of the Catholic population, one-seventh of the inhabitants of Belize.—This place, however, in common with all Central American towns has a very bad reputation for health in New Orleans, and quarantine is established there every year for six months, from May 1, to Nov. 1. Travellers may come here from foreign ports but no one can go to New Orleans. There is no quarantine against us in New York, as all danger of infection is supposed to be destroyed by the long sea-voyage from here to that port.

The public schools of British Honduras are denominative.

The government does not support them but aids all. It pays a certain amount, 25 cents for each child in the lower standards and 75 cents for each in the higher ones. There is a school-inspector besides a school-board. Fr. Hopkins and the various Protestant ministers are members of the board. Fr. Hopkins, who graduated in medicine and received his diploma of M. D. in England before he entered the Society, is also a member of the board of health. Our school-houses do not compare with the public-school buildings or even with the parish schools of the United States. In our Belize school over one hundred children divided up into four or five divisions are in one large room. There are screens about six feet high that do not extend across the whole room, separating the divisions. In Stann Creek 165 children are in a room in which there are not even screens. There are three teachers, two Caribs and one lady (white), talking and often scolding at the same time. The infants have benches without backs and no desks. At times they are marched out on to the veranda where they squat down in mediæval style without seat or desk. At present a new building for school purposes is under way. In other places there are only bush-houses without flooring. It may interest some to know how such houses are constructed. Pretty large posts, six or eight inches square and of a height to suit the idea of the builders, some only six feet out of the ground others somewhat more, are placed at the four corners, and, if the building is to cover much ground, at different intervals along the sides, as also for door-posts. Next a double row of stakes about one-half or two inches thick and three or four inches apart, are driven all around. These stakes are bound together with withes and the space between is filled up with clay or some mud which becomes very hard in the sun. Of course openings are left for one door and one or two windows. But often there are no windows, and two or more doors then give the necessary light for the interior. Finally the roof is put on. This consists of the branches of the Cohùn palm. For a moderate sized house one or two thousand branches are required. Such a roof will last from five to eight years. It sheds the water very well.

Various kinds of insects, sometimes centipedes, scorpions, and even snakes take up their habitation among the palm branches. Land-crabs, which are very abundant in the colony, especially near the sea-shore, dig their way through the floor also. At Mullins River a man told me that he had killed several during the night as the racket they made among his boxes, pans and kettles was more than he could

stand. These land-crabs differ from the sea-crabs. They are not fit for food, though a few colored people eat them now and then. Large ones are three inches broad and about as long also, and one half or two inches thick. Their claws are fully three inches long and very powerful. The upper leather of Bishop Di Pietro's shoe was pierced by one. They make a loud, clattering noise when going across a wooden or stone floor. Next month, August, they will be out in great numbers. One authority calls them also mountain-crabs and says that in April or May they begin a migratory march to the sea, where on the coast they spawn and hatch their eggs in the sand, and after a time the old ones march back to the mountains with millions of their progeny. I mentioned scorpions and centipedes, though I have not yet seen any. The effect of the scorpion's sting is peculiar. One father was stung in the large toe by a scorpion which had got into his shoe. Almost immediately his knee pained him so severely that he could scarcely walk. Another father was also stung, and his tongue and mouth began to swell fearfully. The centipede is more dreaded as its bite is more poisonous, and when it walks across a person's hand every one of its numerous feet leaves a painful red mark on the skin. Snakes of all kinds are found in the bush, from the small poisonous adder and viper to the large coral snake. The last-named is like the boa, sometimes six feet long.

On the 13th of June I started from Belize on my first missionary excursion to Mullins River, a small settlement on a river of the same name. The town is rather on the sea-shore, one end of it touching the river. There are two distinct parts, one settled by Protestants, mostly Wesleyans, and called English-town, the other settled by Catholics, further away from the river, and called Spanish-town. I left Belize at 11.30 A. M. in an open sail-boat, about fifteen feet long and four and a half feet beam. There was a good main-sail and a small jib-sail. As we, i. e., myself, the captain, Mr. Buller (a colored man) and two boys got a few miles below Belize we congratulated ourselves that we had escaped the storm which we could see breaking over the town. The sea was pretty heavy, and frequently some large waves would dash into the boat. Thanks to a good waterproof loaned me by Bp. Di Pietro just before leaving, I kept myself dry. But at 3 o'clock the storm caught up with us and for twenty minutes we were in a severe squall. It was not very re-assuring to see a rope in the main-sail give way, when the white-caps burst across the boat, covering me with salt water from head to foot. We let down the sails for a

while. I feared one of the boys, who was tying up the jib-sail, would be washed overboard as wave after wave burst upon the little foredeck. As it was, his hat was carried into the sea. We were between two and three miles from shore. After the storm we had a good wind which drove us ahead rapidly and at 4.30 we anchored nearly half a mile from shore, as the beach is very shallow. I was taken to shore in a small *dorey*, or dug-out, and was received by the school-master, Mr. A. C. Ellis, a carib. My captain is the *major-domo* of the place, that is, he has charge of the church and grounds, though there is a separate sacristan. The lodging assigned me was good in comparison with the bush-houses of most of the people. It was a frame house with an iron roof. A large canvas cot covered with a clean spread was my bed. A mosquito-bar was hung up, but there was no bed-covering. At 7.30 I had services, consisting of the rosary, the litany of the B. V. M., and a sermon. There was quite an amount of very tolerable singing of hymns. The major-domo, by reason of his office, led in saying the beads. I knelt to one side, whilst he knelt on the little platform of the altar. There he was, black as my shoe, in shirt-sleeves and barefoot, shirt outside of pants, reciting the prayer in a most edifying manner. No one took notice of his appearance. When I turned round at the altar to preach, my eyes lighted first on a woman, the major-domo's wife, who was squatting on the floor, just outside the low communion-railing, nursing her baby. When the little one was satisfied, she rolled it up in a shawl, laid it on the floor and then sat on a bench at her side. The same thing occurred the next three nights with the addition of two other women squatting down with their babies on the floor before them, though there was room for all on the benches. On Friday night, before the sermon, I gave the way of the cross, and the entire congregation kept moving in and out of the benches. On Sunday morning I sang high Mass. There is no organ, nor are there any music books, but the children under the direction of the school-master sang, by heart, Conconi's Mass very creditably. The attendance was very good, but only six or seven men attended at night, and about twenty on Sunday. The church will hold nearly one hundred persons comfortably. Excepting the biting I received from fleas, as was said, my first experience was rather an agreeable disappointment after all that I had heard about the outside stations. Still all are not like Mullins River.

On Sunday at 11 A. M., I bade farewell to my little flock and sailed for Stann Creek in the same boat in which I had come from Belize. The sea was rough and we shipped a

considerable quantity of water. The water-proof again saved me from repeated drenchings. It took us two hours and three-quarters to make the five miles to Stann Creek. Here, the wind blowing directly land-ward, and the beach being rather shallow, there were very high chopping waves, and I felt a little dread to think that I would have to go through these in a small dorey. The carib who came out for me passed through a wave which half-filled his dorey with water. I landed safely, however, without any mishap. Fr. Antillach, the pastor of Stann Creek, was just then engaged in giving catechism. He hurried to the house and gave me a most hearty welcome. I walked through the church with him, saw his children and then we took a stroll through the southern half of the town. We wore our cassocks in the streets, as is done in all the colony, outside of Belize. I preached for him in the evening, and I happened to give so appropriate a sermon that some of his people told him next morning that he had given me the points for it, though I told him the text only one hour before I went into the pulpit. Excepting a very few families, all the inhabitants of Stann Creek are blacks. It is in fact a carib settlement. I spent three pleasant days with Fr. Antillach, and on Thursday morning at 8 o'clock set sail again for Belize where I arrived about 1.30 P. M. I would have remained longer, but I had to begin a triduum in our church, Thursday evening, for our Aloysians (altar boys). At present I am trying to prepare about forty children, most of them black, for their first Holy Communion. The girls are about the most stupid that I ever tried to teach.

Belize, July 27, 1894.

Rev. and Dear Father,

P. C.

I have kept you waiting quite a while before acknowledging the receipt of your most welcome letter of May 18. I have endeavored to recompense you for the disappointment by sending you, for your own perusal, not, at least primarily, for publication, the above account of my trip and of this place.[1] In former numbers of the English "Letters and Notices" various accounts of this country and of the work done were printed. In one of the numbers there is a map of British Honduras, but the locations of some of the stations are not put down correctly, and since then others

[1] Father Leib's account is so interesting that, though not prepared for publication, we have printed it just as he sent it to us. He will pardon us, we are sure, as we print it in the LETTERS for Ours only. It is just what we asked of him, not a finely written account of Honduras—that can be found in books—but what he saw and his first impressions.

have been established. If I can get a copy of the map I shall mark all the chapels and stations and send it to you. I spoke to Rt. Rev. Bp. Di Pietro about the history of this mission and he declared himself ready to furnish me the matter for it. But he thought he had written it before in the "Angelus." When we came to examine, we could not find it. Still I shall try, after the Feast of St. Ignatius, to get some items on the subject for you.

Just now I am extremely busy. I have to arrange the meteorological observations for the month, make a summary for the "Angelus" as also the chart for temperature and pressure of the air; besides getting ready a lecture for next Monday evening, the eve of St. Ignatius. The feast will be celebrated with great pomp here. Pontifical first Vespers with "lecture" on the Jesuits; on Tuesday pontifical high Mass with panegyric by Fr. Henry Gillet. Tuesday evening at 7 o'clock, "Conversazione" in Bishop's Hall, to which the members of the Catholic Club, just organized, with their ladies, and the members of the Catholic Association, etc., will be invited (I am spiritual director of the Catholic Club).

On the 1st of this month I was appointed procurator of the mission and of this residence. I have my hands full for a while, as in addition to the above I am "Præf. Eccl.," have charge of the Aloysians, a sodality of altar boys, and of the Children of Mary. None of these separately takes much time or labor, but when the work accummulates it does not promote one's good humor.

Your faithful friend and brother in Christ,

CASPAR J. LEIB.

Belize, Aug. 16, 1894.

I have not yet succeeded in getting the history of this mission from Bishop Di Pietro. He has been on the go for the past few weeks, and will be absent for nearly the whole of the rest of the month. By consulting the "Angelus Almanac" of which you have a copy, you will find a summary of the history on pp. 13 et seq., and at the end, pp. 89 et seq., a prospectus of the superiors and missionaries of British Honduras down to the beginning of this year.

You have, no doubt, received the account I had forwarded to you from New Orleans. So far I have little to add, as I have not put a foot out of Belize since my return from Stann Creek.

We had the first Communion of the children last Sunday, a week ago. Of the twenty-one boys and girls of the public (Catholic) school, I do not think that three would have been admitted in our churches in the States. I had charge

of their preparation. One month, twice a week, instruction was given them. The Sisters tried to get something into their heads. One day, after a second lesson on holy Communion and after repeating, four times at least, what is holy Communion? in what state must we be to receive it worthily? what is meant by the state of grace? and another question, I asked the girls "what is holy Communion?" Answer, "To be free from mortal sin and pleasing to God."

There is so little of the spirit of religion among the great majority of grown people that it is not surprising that their children have no ideas on the subject. They learn things by rote, and we must trust to their later intellectual development for their better understanding of their religious duties. Excepting a few "devotulæ" and two or three men, very little piety is manifested, at least not *demonstratively*.

With kindest regards, believe me, as ever, in SS. CC. J. and M.,

Your devoted friend and brother,

C. J. Leib.

A Letter from Father C. M. Charroppin.

Rev. dear Father,

P. C.

I can hardly realize that I am sixteen hundred miles away from you. But here I am safe and sound among the cocoa-nut trees of Belize. Before giving you a description of the place, you want, of course, a little sketch of our journey. We left St. Louis Easter Monday on a *through* train, which made us change cars only four times. No stoppages for lunch or dinner; our first meal was at 7.30 P. M. The next morning we were in New Orleans. I met there relations whom I had not seen for forty-two years. I spent a few days with my brother at Port Allen. Sunday night I gave a lecture on astronomy for the benefit of the church. The little edifice was over-crowded, especially with Protestants; and the priest realized a nice little sum. We left New Orleans April the 5th, Thursday, and we arrived at Belize, Sunday the 8th at 5.30. The steamer Breakwater, the best one of the line, left at 10.30 A. M., amidst a shower of rain. It soon cleared up and at 4.30 P. M. we entered the jetties of the Mississippi. An hour later we were in the Gulf, then began the rolling and tossing of the boat. We

were twenty-six cabin passengers; six ladies and the rest gentlemen. I stood it bravely but the following day I gave up. When the bell rang for dinner only two passengers showed up. The wind was strong and the waves were high. The ladies were all Catholics. They were very much frightened, as the steamer rolled frightfully, having very little ballast. On Saturday the sea was calm and the rest of the trip was delightful. At 1.30 P. M. we saw land. It was the island of Contoi. At 5 o'clock we passed about one mile from the island of Mugeres pronounced (Muxhheres) Latin (Mulieres). It was called by Columbus the island of women, because when he landed there, all the men had fled to the continent and left the women in possession. With the captain's field-glass, we saw distinctly the old Spanish fort built four hundred years ago. The rest of the day we coasted along Yucatan. We met shoals of flying fishes; it is a pretty sight to see them sail. At 5.35 Sunday evening we cast anchor about two miles from Belize. The government boat soon boarded us. Fr. Hopkins was on board together with the German consul. Fr. Hopkins then asked Fr. Leib for the other father, not suspecting that the bearded man near him was the Jesuit in disguise. The custom-house officer in full uniform was next introduced to us. He is one of our converts and a great friend of the Jesuits. He ordered his four caribs, strong muscular men, to take our four trunks and seven valises into his boat. He gave us the best seats in his boat, to the astonishment of the passengers. After half an hour we entered the river. The custom-house officer soon landed near his office, ordering his caribs to row on to the church. I then asked him, "When are you to examine our trunks?" "Not yet, father, not yet," he said; then he whispered in my ear,—"Perhaps next year." The boat then landed us about thirty yards from the church. The whole congregation had gathered to welcome the new missionaries. Fr. Hopkins asked Fr. Leib to sing vespers and myself to give benediction.—We of course complied.

It is too soon to give you a description of the country. Suffice it to say that Belize is a beautiful little town. All the houses are painted white. The streets are clean and neat; but there are no pavements. Footmen keep the middle of the street and the carriages go on the side. One may walk up and down the town without meeting a single vehicle. The stores open at 7 o'clock A. M. From 9 to 10 every store is closed; this is breakfast time and no business is transacted then. At 4 o'clock P. M. all the stores are closed. The bar-rooms alone remain opened until 8 o'clock P. M. They are compelled to close at that time by law. The

following day the bishop took us in a carriage to see the Governor. We next visited the school. We noticed a few white faces, then came all the shades of yellow, copper, brown, down to ebony black. The same with the congregation; but you must not think that the negroes are repulsive. They are here fine looking fellows; intelligent and very polite. The English Fathers are very refined in their manners and yet they are very cordial.

Last night two darkies took tea with the bishop; they sat on the right and left of his lordship; then came Fr. Leib and myself, and last the superior, Fr. Hopkins, and the two Fathers Gillett and Fr. Piemonte. Meals are as follows: at 7 o'clock, or after Mass, we have coffee with bread and butter; at 9 o'clock breakfast; at 12.15 lunch; at 4 o'clock dinner, visit and recreation; at 5.30 we take a walk or visit; at 8 o'clock litanies. Immediately after litanies we say the "De Profundis" (no angelus), and then comes tea. After tea recreation till 9 P. M., then preparation of points, examen and 9.30 bedtime. Fr. Leib and myself are well pleased with the country. The people are so grateful and so devoted to us, that it is a pleasure to work for them.

The bishop's pages serve his Mass and assist him; they are present at litanies and know the answers as well as any Jesuit. We have no abstinence here except on the Fridays of Lent. There are only three feasts of obligation, Christmas, New Year's, and Corpus Christi.

Saturday, April 14, 1894.

This letter was too late for the mail. A steamer leaves every Friday morning for New Orleans. The bishop has just left my room. He told me that since I know a little Spanish, and I like the country, he will take me to Corozal next Monday. Fr. Leib remains in Belize. Both of us are well pleased with this arrangement. Fr. Silvin Gillett left yesterday for the Cayo, a distance of a hundred miles, to be made through the bush on horseback. A friend and a guide accompanied him.

Corozal, Sunday, April 22, 1894.

Last Monday we left Belize in a small steamer going north. The steamer runs in very shallow water; most of the time we had not more than six feet of water; we could see distinctly the bottom of the sea. We left Belize at 11.30 A. M. We ran along the coast, passing between numerous small islands which are called cays (pronounced keys in English). We had a delightful trip. The next morning at 9.30 A. M.,

we arrived at Corozal, a distance of ninety miles. Corozal is a beautiful little place. Our residence is about fifty yards from the sea-shore. We have a good school-house and a pretty church. The population is about 1500; about 1200 are Catholics. Of the 1200 not more than 180 attend church. I said the 7 o'clock Mass; there were about sixty present; seven went to Communion. I read the epistle and gospel in Spanish. In our congregation I do not suppose that more than 100 understand English and this very imperfectly. Spanish is absolutely necessary here. All the sermons, beads, prayers after Mass, catechism, etc., are said in Spanish. I have become a schoolboy again, studying Spanish. I am here alone with Fr. Henry Gillet, and we have a dozen stations to attend to. Fr. Smith and the bishop have left for Bacutal in Yucatan. The bishop is going to try to bring back to the Church a tribe of Maya who murdered their priest many years ago. He made his will before starting and I signed it. The governor wanted him not to go. Some think that he will be murdered; but our bishop is fearless. They started at night in a small sail-boat which brought them to the mouth of a little river; then a row-boat was to bring them to a large lagoon, sixty miles wide, I think; the rest of the journey, after crossing the lagoon, is to be continued on mule back. Our Indians in the north are called Maya; those that are converted are very good. There are many living in Corozal. In the south we have the Caribs; they are almost as dark as the negroes, whereas the Mayas are yellow. They are fine looking men. The two languages, Carib and Maya, must be acquired in order to do any good here.

Corozal, May 14, 1894.

We make a mistake in the States when we think that because British Honduras is an English Colony *therefore* English is the language of the country. Belize is the only town where a little English is spoken; here in Corozal there are about six or seven Englishmen, two American ladies, one Belgian, the rest are Yucatans, Spaniards, Coolies, Caribs, Maya Indians and a few negroes. Everybody, however, speaks Spanish. Most of the people are of a copper color; they have fine features and are rather handsome. They gesticulate a great deal and are very polite. It is amusing to see the school-children rattle off the Spanish, with an accompaniment of graceful gestures. The costume of the country is very light. Their faith is strong; but they do not understand the obligation of hearing Mass on Sundays.

If you ask them to come to Mass on Sundays, they will say, "Si Señor," and that is the end of it. Of the twelve hundred Catholics in Corozal, about a hundred and sixty attend Mass. Last Sunday, Pentecost Sunday, I sang high Mass. There were about forty persons in the church and at the first Mass there were fewer. Our church is a pretty little Gothic church, built of solid concrete. The altars and pulpit have been made by Fr. Henry Gillet, who is a very good carpenter. Our priests here are doctors, carpenters, architects, blacksmiths and everything. We have a chime of four little bells in our steeple. As soon as anyone dies in the village, notice is given and the bells do not toll, but ring a doleful tune. From the ringing of the bells, it is easy to tell whether it was a man, woman, or child who died. The bells also ring for every baptism and marriage; but these are joyful bells and a different tune is heard. At first the ringing of the bells seemed very odd to me, but now I think that there is music in the air each time I hear them, which is very often. In publishing the banns of matrimony, the age and residence of both parties cannot be omitted. Last Sunday, I published a promise of marriage between a young man twenty-six years of age and a young lady of thirteen years. Two years ago a girl scarcely twelve years of age got married and at thirteen she was a widow. Last Thursday, May the 10th, I performed a marriage ceremony. The girl was only fourteen, the daughter of one of the rich men of Corozal. As the marriage ceremonies are entirely different from what we have in the States, the description of it may be of some interest to you. The young man, Fernando Villamor belonged to a family of renegades. He had been baptized by a bad priest, but never had been to confession. As he knew a little English, being an employee of the government, I instructed him and he made his first Communion on the eve of his marriage. The church was crowded; even the Protestant English magistrate was present. The whole ceremony was in Spanish, but I had been well instructed by Father Gillet who assisted me. The priest receives the couple at the door of the church, and marries them there. Three questions are put to the girl first and then the same questions to the young man. The formula of the Spanish ritual is so different from that of the Roman ritual, that I copy it. "Ego ex parte Dei Omnipotentis, et apostolorum Petri et Pauli, et Sanctæ Matris Ecclesiæ vos Matrimonio conjugo, et istud Sacramentum inter vos firmo, in nomine Patris † et Filii et Spiritus Sancti, Amen." Then comes the blessing of the Arrhas, consisting of thirteen pieces of silver;

the priests reads long prayers from the ritual and blesses and sprinkles the Arrhas with holy water. Then he takes the hand of the bride and bridegroom. He counts the thirteen pieces of silver one by one into the hands of the bridegroom, saying some Spanish words. The groom in turn drops them into the hands of his bride and she drops them into a plate. Then *two rings* are blessed. The priest takes the man's ring, touches the index with it making the sign of the cross; then the third finger, again with a cross; finally the fourth finger with a cross and slips it on this finger. Then the husband takes the girl's ring from the priest, touches the same three fingers and slips it on the fourth. All this takes place at the entrance of the church. The priest takes the hand of the married couple and leads them to the altar. They kneel together with the witnesses. A long chain is now placed around the neck of the bride and the same chain is twisted around the neck of the husband. They are now yoked together. Next, the priest places half of a long veil on the head of the wife and the other half of the veil on the shoulders of the husband; then candles are given to them and also to the witnesses (The bridesmaid and best man are never unmarried as in the States; they are rather aged matrons and men; and are called the marriage godfather and godmother). Finally the priest after reading long prayers and blessings says these words "Compañera os doy, y no sierva: amadla como Cristo ama à su Iglesia." This was my first experience, and the young man my first convert.

Now the day following I had a funeral, nine miles in the bush (The woods or country are called here "bush"). Though some trees measure twenty-one feet in circumference, I have not seen them; but I have seen the canoes dug out of simple trees nearly eight feet in diameter, they are common here and are called "doreys." Here is the story of my first funeral. Let me begin "ab ovo." The evening before I had to get a guide and an interpreter. I had two horses; but I needed a third. A horse can be hired for 50 cents (25 cents American money); whether you keep it an hour or the whole day it is always at the same price. My guide was a sprightly lad of fourteen, half Indian and half Spaniard, an elegant little rider. He spoke Spanish and Maya fluently, and a little English. I told him: "Theodosio, we start at 5 o'clock to-morrow morning." I said Mass very early, took a cup of coffee with my two boys, and at a quarter past five the three horses were on the road for the bush. I used to be a good rider in my young

days, but that is thirty-five years ago, and I found out that those days are no more. I had a skittish horse, which after an hour's ride began to shy, and became quite unmanageable. Once or twice I was almost off. "Padre, padre!" said Theodosio, "let me have your caballo;" "Yes, my boy," I said, "you shall certainly have it, if I can only touch safely *terra firma*." We soon exchanged horses; I was holding mine by the bridle, whilst the brute was rearing and kicking. Theodosio, like a tiger, made one leap, fell on the horse's back — "Let go, padre, let go!" — He planted his spurs in the horse's side, and the animal like an arrow shot into the bush. I had now a gentle animal, but the stirrups, which were held by two strings, reached a little below the knees. I could hardly follow my two boys; the path in the bush is very narrow, and as the branches arch across one must continually lie on his horse that he may not be knocked off. We wear cork hats of the shape of a Prussian helmet with a long rim behind to protect the neck from the sun; a straw hat is no protection against a tropical sun. The bishop and the fathers all wear these cork hats; they are rather clumsy and heavy, but absolutely necessary. We finally arrived at the little hut in the woods where the dead child lay in its coffin. The hut's wall is made of long straight sticks entwined together by means of weeds, and the roof is made of palm leaves. As we arrived we heard the wailing of the parents. There were about twenty-five of the neighbors present; every one had to kiss the priest's hand. I took my cassock, surplice, etc., from my saddle bags, and read the prayers from the ritual. Then I gave a little sermon in English which my boy interpreter translated. A handsome boy seven years of age was in a fine coffin covered with pink cambric; his head was ornamented with a cap made of tissue paper of all colors; and ribbons around his neck, face, head and feet; his body was covered with a profusion of sweet smelling flowers. I tucked up my cassock and we all three mounted our horses to go to the graveyard, a mile off. Then a procession was formed. We went single file; the boy led, then the priest and the altar boy all three on horseback, followed by a man carrying a small cross and two candles. Then two men carried the coffin on their shoulders, followed by a third one carrying the lid of the coffin; others followed, one by one; and last came the women. We found at the graveyard about a dozen persons assembled. I read the prayers of the Church, and the nearest relatives tied with ribbons the feet of the dead boy. The coffin was lowered into the grave,

a hymn was sung, and finally the lid was placed over the coffin. The padre throws a handful of dirt and all immitate him, the grave is filled, the cross is placed at the foot of the grave and two candles are lit. Then my boy said, "Padre, let us go, because these people will remain for hours praying and singing around the grave." Mounting our horses we returned to the house, where we found the father and mother weeping; fathers and mothers are never allowed to go to the graveyard. I endeavored by means of my interpreter to console them. The father gave me five dollars in small pieces of silver which made quite a load in my pocket. I told the boy to ride my horse, but to change saddles. We then visited two ranches; they are sugar-cane plantations. At each plantation, there was a little church where we say Mass once a month. At 12 o'clock we got home very hungry. Breakfast was then served.

Wednesday, May 16, 1894.

The mail boat came yesterday. It comes every Tuesday morning. Early in the morning my little telescope had spied it two hours before its landing. As it lands very near the house, we always go to meet it. The engineer is an American and a friend of Ours.

C. M. CHARROPPIN.

THE WOODSTOCK ACADEMY

FOR THE STUDY OF THE RATIO.

The present paper carries the account of discussions on the Rules down to the time when the Academy adjourned for the year, in May. Rule 11, was introduced by Mr. Cryan: 12 by Mr. O'Hara: 12 section 2 and 28 section 2 (both in the New Ratio only) by Mr. Mullan: 13 by Fr. Gleeson: 14, 15, 16 and 17 by Mr. Corbett: 18 by Fr. McCluskey: 19 by Fr. Maring: 20 and 24 (New Ratio) by Mr. Swift: 21, 22 and 23 by Fr. Bernard: 24 by Mr. Post.

The Academy desires to express its gratitude for a continuance of favor on many sides. Kind words of encouragement have not been wanting from various parts of the country and from across the sea, and often from sources whence encouragement means not approval only but high praise. Material assistance in the shape of books and pamphlets has also been received and is gratefully acknowledged. Use has been made of these documents under the proper Rules; it has been thought that an extended account of certain of them would be welcome to our teachers. They are:

SOME TEXT BOOKS OF THE OLD SOCIETY.

1. PRÆLECTIONES SCHOLASTICÆ pro Suprema Grammatices Classe, faciliore atque amœniore methodo adornatæ in usum gymnasiorum Societatis Jesu ad Rhenum Inferiorem. Privilegio et Facultate Superiorum. Coloniæ apud Hilgerum Hamecher et Ludovicum Schorn, 1761.

This volume of 525 pages contains all the matter for the class of Suprema. The Preface is a few pages of directions for the Professor. Then follows the Syntax of Alvarez, "Novis curis illustrata" and in German, the main rules being given in Latin, but also translated. This takes 100 pages. Pars Secunda is "de Interpretatione Vernacula," consisting of grammatical remarks on the German language, rules for versions into German and examples of them, the Latin text on one page being faced by the German translation. This fills 30 pages; it is to be noted that the grammatical remarks are in Latin.

Pars Tertia has for title "De Ratione Scribendi faciliorem

Epistolam Germanicam." Then follow precepts of style, Roman Antiquities and the Prosody of Alvarez. The Mythology of Juvencius finishes the part of the book devoted to precepts, which covers three-fifths of the whole. Pars Sexta contains the matter for prelections in the Latin authors; the Letters of Pliny and of Cicero, ther fine passages from Cicero, Columella and Curtius are drawn on for these, while the verse of Ovid, Martial, Hoschius, Mosenius and other moderns furnishes elegies and epigrams. The Latin authors fill 150 pages. Pars Octava is the Greek Grammar of Bayerus from ὁ, ἡ, τὸ to the accents. A few pages follow of Greek text, 10 sentences from Isocrates, with a Latin version after each, 10 other sentences being given without such aid. The second section of this division has 5 brief passages from Ælian, again with a Latin version.

From page 503 to 519 is "Arithmeticæ Pars Tertia." It deals with Ratio and Proportion set forth chiefly by means of examples and rules, all, of course, in Latin. The Smaller Catechism of Canisius (24 pages in all) closes the volume.

2. Institutiones Stili Latini Soluti et Ligati, pro classe Humanitatis ex optimis in utroque orationis genere scriptoribus, in usum scholarum Provinciæ S. J. ad Rhenum Superiorem, nova methodo adornatæ. Editio Secunda. Cum privilegio Sacr. Cæsareæ Majestatis. Augustæ Vindelicorum, sumptibus Matthæi Sieger p. m. Filiorum, MDCCLXIX. The Preface again contains directions for the Professor. About the same proportion is given as in No. 1 to precepts, followed by examples from the orators, the historians, and the poets. The Greek syntax, prosody and dialects of Gretser and some twenty-five pages of Greek text, with no translation, but with foot notes, close the volume. The Smaller Catechism of Canisius, identical with that found at the end of No. 1, seems, as there, to be inserted extra, as the paging is separate. This volume contains nothing on German nor on Mathematics. The Precepts are made up on the eclectic plan. Alvarez' Prosody is used, but modified, Aristotle, Horace, Rapin, Juvencius, Le Brun, Bossu, Rollin, Baltesius and others are culled from for various matters of poetical precepts. The Mythology contains a section de Diis Majoribus, and one de Diis Minoribus, followed by an article de Poeticis Imaginibus, sect. 1, de Imaginibus Deorum, sect. 2, de Imaginibus Symbolicis rerum variarum (April, astrology, avarice, humility, etc.). These together form the Appendix de Philologia. The Second Part begins with a study of the literary structure of briefer kinds of composition and examples for exercises, variations of a

theme and amplifications: in this way are presented and worked upon select fables of Æsop and Phædrus the "Duo Mures" of Horace, Satires, 2, 6, the story "Testudo et Aquila," "Corvus et Vulpes," the "Batrachomyomachia," etc. The fables done with, narrations are then taken up and treated in a similar way, then Chrias are given, then examples of theses and loci communes. The authors employed in the class are then printed: Cicero's Pro Archia, with a full analysis and brief notes, the Pro Marcello, treated in the same way, then selections from the third decade of Livy and "Exempla Minorum Poetarum," an Eclogue of Virgil, and one of Fr. Galluzzi, and of Fr. Becanus, the Georgics, Book 4, Claudian, Book 2, "De Laudibus Stiliconis," poetical descriptions of Vida, "Ludus Scacchiorum," the Contests in the Æneid "ad Tumulum Anchisis," an "Epinicium magnæ Virgini Deiparæ," "Exempla Symbolorum, Ænigmatum, Epigrammatum" from many sources, "Exemplum Epopoeiæ," the Æneid, Book 1, with an introduction and brief foot notes.

It is to be remarked that this programme is a most exact copy of the Ratio for the class of Humanities. Reg. Prof. Hum. 1). It seems likely that there was another volume for this class, containing the vernacular, the Mathematics and the History assigned it. There is no History in the volume for Suprema, but the Monarchies are marked out for that class in the preface.

3. Prælectiones Scholasticæ pro classe Rhetorices, faciliore atque amœniore methodo adornatæ, in usum gymnasiorum Societatis Jesu ad Rhenum Inferiorem. Cum privilegio et facultate superiorum. Coloniæ, apud Hilgerum Hamecher et Ludovicum Schorn, 1762. The Rhetoric of this volume is again eclectic, Soarez, de Colonia, and others being utilized. The entire Rhetoric is here put in full, 156 pages, with an "Appendix Philologica" by Fr. Joseph Cautelius, S. J. "de Romanorum vestibus, conviviis, ludis, funeribus." Pars Secunda has the "Institutiones Poeticæ" of lyric and dramatic poetry. Pars Tertia contains "Authores Prælegendi et orationis solutæ ac ligatæ exempla," orations of Cicero holding the chief place, imitations being given in German, and briefer orations from Curtius, Livy and Petavius. Then follow examples of style in various kinds, historical, ordinary, florid and sublime, oratorical, with lyrical pieces mostly from Horace, and a few from Sarbievius, Balde and Wallius. An example of even the comic style is inserted, from Gudanus' "Terentius Christianus," and from the same author's "Joseph," of the tragic from Fr. Ruæus' "Lysimachus." Next comes the "Ars Poetica" of Horace,

then the Prosody of Gretser and the Dialects. Examples of Greek oratory from St. Chrysostom, with a Latin version, from Herodian, also with a translation, and from Demosthenes, and selections from Anacreon, the Odyssey, both translated, take up about twenty pages in all. Then specimens of versions from Latin into Greek are given. The Smaller Catechism of Canisius, separately paged and identical with that in the other volumes, is preceded by twelve pages of history, ancient and papal, and twenty-one of algebra. The algebra treats of factors of numbers, involution and evolution and decimal fractions.

We can gather from a perusal of these volumes that, at least towards the last days of the Old Society, the branches now styled accessories in the Ratio were not unheard of. This is proved by a large number of other documents as well, which the Academy hopes to consider when it reaches Reg. Prov. 23. At the same time, there does not seem to have been any diminution of zeal for Latin among those who edited and employed these books. The volumes are almost to a word in Latin, a curious, indeed a very curious, exception being the Alvarez in the Suprema text-book. The care with which the precepts of style in Latin are worked out would alone prove that, even under the burden of extra studies, amply sufficient attention was given Latin talk to secure that accomplishment in the pupil. Even from these books, again, it is clear that the system of prelection of classic authors with imitation exercises on them was fully in vogue. It would be most interesting to learn how the Jesuits of 1770 divided their class hours, under the pressure of the accessories which they taught.

Jacobi Pontani de Societate Jesu Progymnasmatum Latinitatis, sive Dialogorum Vol. Secundum, cum Annotationibus de Morum Perfectione, editio decima nona castigatior. Cum Privilegio Sacræ Cæsareæ Majestatis et Facultate Superiorum. Augustæ Vindelicorum, sumptibus Mathiæ Wolff, bibliopolæ, MDCCXXXV.

This is the title-page of the second volume of a noted and noteworthy book. It is simply a collection of one hundred dialogues on various matters of school and home life, embracing the words used in ordinary conversation and linking them into exquisite Latin sentences. Each dialogue is an interesting and instructive conversation, the parts of which are naturally connected and put together with not a little artistic merit. The subjects treated in the book are such as could not fail of a telling effect on boys. They embrace pretty much all the actions of a student's day; his going to bed and the rules he should observe in that neces-

sary operation, his rising in the morning and saying his morning prayers, his dressing, his manners at table and the various virtues he should practise. In the 550 small pages of this compact volume precepts enough are put in an enticing manner to last one a lifetime. Moral suggestions occupy the most prominent place. Professors might get hints here how to put in the right word in the right place in conversation with their boys.

The work of Fr. Pontanus was used extensively in the Old Society, as we learn from a number of passages in Pachtler, where it is prescribed as a text-book for the lower classes, evidently to aid Latin conversation. Its matter is all within the easy grasp of the ordinary boy. The element of humor is not neglected, either. The following is one of these Progymnasmata, a conversation just before dinner among the mother, the children and the father.

"*Materfamilias:* Stravistisne mensam, filii? *Liberi;* Stravimus, mater. *M.* Aquam manibus recens e puteo haustam in gutturnium infudistis? *L.* Infudimus. *M.* Mantile si est inquinatius, statim ancillæ meis verbis nunciate ac jubete ut suspendat mundius. Tum coquam percontamini ecquid percocta jam sint, condita ac penitus apparata cibaria. *L.* Factum utrumque: mantile pendet et escas absumi jam posse coqua respondit. *M.* Patri hemicyclum cum pulvino et suppeditaneo apposuistis? *L.* Etiam, mater. . . . *Paterfamilias:* Aliquid in mensa deesse animadverto. *L.* Quid, pater? *P.* Fascinulam et basim desidero: propere afferte ambo. *L.* En. *P.* Ut istæ ancillæ semper monendæ ac vicies per diem increpandæ sunt. En, apposita est offa. Simul, pueri, ante mensam consistite, conjunctisque manibus et in cœlum suspicientes, statas precationes distincte, citra festinationem cum attentissima cogitatione ac pietate pronunciate, atque ad nomen Salvatoris ac Mariæ utrumque genu inclinate."

Dialogues made up in this way could easily form the matter of a class specimen. Their excellent Latinity and dramatically natural character commend them for frequent and continued use.

Devoirs de Vacance. These are a number of pamphlets of thirty or forty pages each, containing work for each of five weeks of the vacations. It may be of interest to remark that in this way may be observed the spirit of the Rule which calls for an increase in the tasks when several holidays come together (Reg. Com. Prof. Inf. 30) and that other provision which requires very much less of complete vacation than it is now the custom in this country to have (Reg. Prov. 37). These little books, namely, map out a *devoir* for

each day or each week, allowing the pupil to choose his own time for doing it, only insisting on its being done. What happens if he neglects this work? He has to write a theme on his return to school on which his promotion depends. If he has not been faithfully at his *devoirs*, he will not be in a condition to be successful. From this it is easily conjectured what these *devoirs* consist of.

The page opposite the title sets forth rules of conduct for the vacations. The pupil is to rise at a fixed hour, 6 or 6.30; he is to say his morning and evening prayers fervently and hear Mass daily, if possible, approaching the sacraments as during the year; he should read some pious book five or six minutes. He is never to be quite idle; is to obey his parents and be polite in all his behavior; to yield to human respect nothing of his convictions nor religious practices; to follow the plan of life he has made for his holidays, remembering that "Qui regulæ vivit Deo vivit;" in fine, he must spend several hours daily at the *devoirs* assigned for his grade. Such are the rules in all the classes. Let us now examine the exercises set for Quatrième (Media Grammatica).

First week: Monday; version from the Latin of Livy, Bk. 39, c. 51, 16 lines; 2 questions on Roman history, one of them being; "What defeats did the Romans suffer from 500 to 200 B. C.?"—Tuesday; 19 lines of French to be turned into Latin; 5 lines from Babrius to be done into French, the primitive tenses of the Greek verbs having also to be set down; 7 lines of English and 13 of German to be turned into French.—Thursday; 5 lines of broken Latin verse; in Geography, 3 points, a portion of one being; "Which is the right bank of a river?"—Friday; 12 lines of Latin verse to be translated; 7 questions in Catechism; Latin Grammar, 8 questions, one of which is; "Which are the adjectives that make their comparative in *entior?*"—Saturday; 12 lines from Lucian and an exercise in French grammar.—One of the *devoirs* for the next week is to comment on a bit of French out of Buffon. Each set of *devoirs* is accompanied by a neat map or two.

The pupil who is obliged to follow this system will not during vacation lose all that he learned during the year and will be saved from many an other evil which entire freedom from study almost inevitably brings with it. Besides, the many hours he will still have to himself each day will receive a new zest and parents, it need not be said, would hail with delight so efficacious a means of keeping their sons to some kind of regular life.

These little pamphlets are put together by one father and

are used in a number of colleges. Thus is avoided the expense of printing them separately, though even that would be inconsiderable, for they are duodecimos of but thirty or forty pages.—Cf. *Messenger*, September, 1894, p. 759.

NOTES OF TALKS ON THE

REGULÆ COMMUNES PROFESSORIBUS CLASSIUM INFERIORUM.

RULE 11.—*Præfecto horum studiorum obtemperabit in iis quæ ad hæc studia et scholæ disciplinam pertinent, quo inconsulto neque ullum in scholam admittet aut dimittet nec librum ullum suscipiet explicandum nec ullam cuivis a communibus scholæ exercitationibus immunitatem dabit.*

There are two parts in this rule; the first speaks in a general way of obeying the Prefect of Studies. The second contains three particular cases in a special way demanding subordination.

The Ratio mentions three prefects: *Præfectus Studiorum* or *Cancellarius* (Reg. Prov. 2), "cujus sit munus generale Rectoris instrumentum esse ad studia bene ordinanda," *Præfectus Studiorum Inferiorum* (Reg. Prov. 3), to have charge of the classes below Philosophy, but subject to the authority of the General Prefect, and *Præfectus Atrii* (Reg. Prov. 3).—The duties of the first and his authority are to be defined in detail by the Rector (Reg. Rect. 2). His rules, thirty in number, precede those of the Professors of the Higher Faculties, another proof that he is their superior. The duties and powers of the second, the Prefect of the Lower Schools, are laid down in the rules of his office, fifty in number; their being placed in the Ratio after the rules of the Professor of Philosophy and of the Sciences shows that he has no authority over them, but only over the Professors from Rhetoric down. The *Præfectus Atrii* is subject to the *Præfectus Studiorum*, but not, as it appears, to the *Præfectus Studiorum Inferiorum;* he is a Prefect of Discipline, and may, besides, be put in charge of applicants for admission to the college, to examine and grade them (Reg. Rect. 22). The title *Regens*, in the Old Society, was given the Superior of a *convictus;* he was not always a Jesuit, the *convictus* being in some places equivalent to a modern college dormitory, while in others it was little more than a licensed boarding-house (Quick, Educational Reformers, p. 39, and Carayon, Histoire de l'Université de Pont-au-Mousson, Livre 2, p. 134, in the "Documents Inédits").

Sometimes, even in the Old Society, the Rector was also

Prefect of Studies. Reg. Rect. 2 seems to suppose that this will seldom be the arrangement, at least in colleges of some size. It appears, however, to be a sufficiently normal state of things for the Rector to be also General Prefect and have a Prefect of the Lower Schools to aid him. More frequently, a priest not the Rector holds the office of Prefect of Studies and has no assistant, except a scholastic to help in the "office," or to keep "jug." It may be remarked that this General Prefect was not always a priest: Fr. Ribadeneyra, while yet a scholastic, was appointed Prefect of Studies by St. Ignatius in the college of Palermo and in the German College (his life by Prat, pp. 74 and 81). But the most usual thing is to have, besides the Rector, a Prefect of Studies and one or several Prefects of Discipline, head Prefects, each with subordinates more or less numerous. The head Prefects of Discipline, however, seldom are assigned to examine new-comers, at least *ex officio.* The General Prefect is often styled Vice-President in America and in many places has also general supervision of the discipline.

It is clear from this Rule that the immediate superior of the Professors of the lower classes is the Prefect of the Lower Classes, whether that office be held by one who has no other higher title, or be combined with that of Rector, or of Prefect of Studies. In any case, obedience to him is manifestly of the very first importance. "Valde necessarium est," says Reg. Sum. 38, "ut omnes non solum Superiori Societatis vel domus, sed etiam subordinatis officialibus, qui ex illo auctoritatem acceperunt, obediant." The strength of a college depends essentially on union and method; these are utterly impossible without subordination all along the line to the proper authorities. It is for this reason that the Ratio so clearly defines each official's duties and powers and insists on the most perfect obedience in all to their rules and the prescriptions of those above them. No one Professor ever carries his pupils through the entire course; unless, therefore, one mind and one will, the Prefect's, guided by the methods of the Society, secures the continuance from year to year of the same system throughout the course, a regular and successful education can never be guaranteed.

The Superiors, after all, are the ones who are responsible directly to the students' parents, whence they are justly regarded as the real managers of the college. They must, therefore, enjoy and exercise control over all. But the strongest incentive to this obedience is the fact that our Jesuit teaching is a religious work, needing the grace of God for its success and largely depending on the grace of vocation, a grace that is surely not imparted to such as cut loose

from lawful authority and persist in executing original ideas in their own way. Such were the motives which led the compilers of the "Ordo Domesticus" of 1715 (p. 4) to write this provincial regulation: "Omnes et singuli Præfecto in iis quæ ad studia et scholas pertinent, religiose obediant. Quod si quis contra Præfectum murmurare deprehensus fuerit, de eo informandus est Provincialis, ut dispiciat utrum talis, etiam cum nota aliqua, e medio cursu non sit alio amovendus." An older Ordo (Pachtler, I. 159) forbids the Professors to have recourse to the Rector unless after consulting with the Prefect; which is a simple application of an evident principle of all government.

In what matters must the Professor be subject to the Prefect? In everything concerning studies and the management of his class, not the conduct of the pupils in the yard, the corridors, etc., only, but also in the class-room. The "Ordo Domesticus" (p. 5) even requires that the Prefect should have a key to open all drawers, etc., everywhere in the college. The Prefect is to be acquainted with what goes on in the class. In the first place, he is required to visit it at least every two weeks and hear the Professor teaching. Then, too, the Professor will naturally have to consult him on all important matters; indeed, a Professor who is eager to do his work faithfully and surely will not need to be told to have recourse to the Prefect freely, for he will see that this spirit of submission will ensure his being blessed with success and will transfer the responsibility where it belongs. This is especially clear as to the younger Professors, who are not and cannot be supposed to be proficient as yet in the difficult art of teaching, but can it not be logically concluded from the same reasons that the Ratio desires entire freedom of intercourse with the Prefect on the part of all? The Prefect is to the Professor as teacher what the Rector is to him in things spiritual. It may be allowed to close this portion of the subject with some words from a great Catholic teacher, himself the founder of a teaching body. Among the five virtues of a good teacher, Blessed de la Salle places humility in the first place and makes of it the following pertinent remarks (Thesaurus, p. 320): "L'humilité se défie de ses lumières. Si donc un frère a véritablement cettte vertu, comme il doit suivre les principes établis dans l'Institut pour enseigner les enfants, il n'abondera pas dans son sens; il se conformera à ses confrères: il gardera avec eux l'uniformité de conduite: il n'aura recours à aucune méthode particulière, à aucun usage extraordinaire pour instruire à sa mode, considérant le tort que les écoliers pourraient en souffrir, et la peine qu'il occa-

sionnerait aux maîtres qui lui succéderaient. Comme il se défie de lui-même, il cherchera des lumières dans l'habileté des autres; il les consultera; il recevra en bonne part leurs avis, leurs avertissements, leurs instructions, en un mot, tout ce qui pourra le mettre en état de s'acquitter plus parfaitement de son emploi."

In the second part of the Rule, four points are particularly recommended in which obedience is requisite. A general reason for them is that the Professor has no jurisdiction in such matters, as he receives no authority unless from Superiors and they specially reserve the powers named. These items are: 1st. Admission to class. The particular reason for this prohibition is plainly that it belongs to the Prefect of the Lower Classes (his rules 9, 10, 11, 12) to judge of fitness for entrance into college, age, ability, morals, etc. 2nd. Dismissal. The Professor's expelling a pupil from class would evidently create many complications for Superiors, who being the only ones with whom parents have made their contract, are the only ones that understand all the circumstances. It might easily happen that after such an expulsion, the Prefect would feel obliged to restore the pupil; a most awkward position for the Professor. It can practically never be necessary to act so summarily that the Prefect cannot be seen; his duties require his almost constant attendance in his office, or in one of the classes. 3rd. No author can be taken up without the Prefect's authorization. Method in teaching exacts this and the time is so marked out for each class by the Ratio that the Professor cannot explain a new author without trenching upon the time he is bidden to spend upon those already appointed. 4th. *ullam cuivis* says the Rule, making it quite beyond the Professor's power to give any exemption even for one time from even the least important duty. This releases the Professor from considerable worry which the petitions of pupils in a body or of special ones would cause. It may be well to add a word about a case which is likely to occur. Suppose the Prefect orders a method to be followed, an author to be explained or a division of time to be observed which is, to put the matter strongly, in direct violation of the letter of the Ratio, or even subversive of its manifest spirit, is obedience to be then given him? For the time being, the Professor has simply to bow his head and submit; he may, indeed in most cases he should, refer the matter to higher superiors, but the presumption is, in the meanwhile, for the Prefect. How can the Professor know that the Prefect has no dispensation from the Rule of the Ratio? By obedience, then, even against his better judgment, and by reporting the affair to

the Rector, the Provincial, or even the General, he saves himself from causing all those evils which an opposite course would give rise to, without, in all likelihood, its benefitting anyone or anything concerned.

Cf. Notes on the Ratio Studiorum, p. 44.—Course of Studies for the Colleges of the Missouri Province, p. 8.—Hughes, Loyola, p. 227.

RULE 12.—*Scholæ omnes in suo se gradu contineant, et de Rhetorica quidem et Humanitate dicetur seorsim; Grammaticæ vero tres scholæ esse debent, quibus ejusdem quidam quasi cursus absolvatur. Omnia proinde Emmanuelis (1832-grammaticæ) præcepta tres in partes dividenda sunt, quarum singulæ singularum scholarum sint propriæ; ita tamen ut in unaquaque classe ea semper quæ in schola proxime inferiore tradita sunt recurrantur, prout in cujusque Magistri regulis indicabitur.*

SECT. 2–1832 — *In lingua vernacula ediscenda eadem fere methodo procedatur ac in linguæ Latinæ studio.*

To keep each class to its proper grade is an essential point in any system and not by any means easy. Classes differ so from year to year, Professors are so unequal in ability and zeal, that it is but natural the Prefect should find it no ordinary task to maintain the uniformity which springs from each thing being taught in its proper place. And yet this it is his business to bring about. He can never do it, however, unless his Professors are careful to keep themselves in order. Hence this rule placed among those common to the Professors. There are two dangers, of excess and of deficit. Some Professors are so ambitious that they wish their pupils to write Latin poems in Media, or to understand the niceties of figurative language in Infima. Others, though these seem to be fewer in number, are lax and find their class at the end of the year with but half the work done. The effect of this want of grading is evident; the higher classes receive pupils utterly ungrounded in the elements, in one case because the Professor taught too much, in another because he taught too little.

The rest of this Rule deals with the treatment of Grammar. And in the first place, the author to be used is named in the Old Ratio; his name being omitted here from the New is far from evidence that the desire was to discard him, especially as, in Reg. Prov. 23, sect. 1, New Ratio, his method is prescribed. Alvarez is a name about which cling many memories of Jesuit schools for many years. The use of his Grammar goes back to the very first days of the Ratio, when

it was ordered that he should be adapted and divided into volumes specially arranged for the several classes. There was the larger grammar for the Professor and the smaller for the pupils; both excellent and indeed unsurpassed. How the division of matter was to be made will be found under the rules for the classes. The peculiar fitness of this book for our purposes must have been very marked to enable it to hold its own these three centuries!

The first duty in the year for each class is to run over what was taught of the grammar in the next lower. Not only this, but for the second term the work prescribed is a repetition of what was seen in the first. "Hujus repetitionis," says Reg. Præf. Stud. Inf. 8, sect. 4, "duplex erit utilitas: prima, quod altius inhærebunt quæ sæpius fuerunt iterata; altera, ut si qui sunt præstanti ingenio celerius quam cæteri cursum conficiant, cum singulis semestribus possint ascendere."

The grammar used in our classes should be in Latin. Such was the Alvarez adopted by the Old Ratio, and in the New (Reg. Prov. 23, sect. 1) the first volume only is allowed, not ordered, to be in the vernacular. If the rule of speaking Latin is to be observed, the Professor will find it very difficult to insist on that language being used when he has so frequently to refer to a vernacular grammar or quote from it (Etude sur le Ratio Studiorum, p. 44). The teaching of Latin Grammar through the vernacular is an invention of the Jansenists of Port Royal. Lancelot pretended that it is absurd to propose the elements of a language in that language itself; it would suppose the knowledge of the tongue which the boys are learning. He did not pause, or did not care, to reflect that the Society of Jesus had so taught Latin successfully for two centuries, a phenomenon which ceases to be a paradox when it is understood that the Professor is required to explain beforehand every item to be studied; and that hence, when the pupil sets to work at home, he is fully master of at least so much Latin as his morrow's lesson demands. Besides, and this is a point of by no means little weight, the more labor an acquisition calls for the longer will it remain by one, for the simple reason that the first impression is thus more solid. Suppose, then, a grammar in Latin is more difficult for the learner, he will get it the more tenaciously (Etude, p. 46). Again, the impossibility on the pupil's part of his understanding the Rule of grammar unless he first comprehends the explanation given ensures more careful execution of duty both in him and in the Professor.

Cf. Daniel, Les Jésuites Instituteurs, p. 104—Pachtler, 2.

155—Etude sur le Ratio Stud. pp. 44 and 55—Ebner, Die Jesuiten-Gymnasien in Oesterreich, pp. 119, 120, 121, 124, 148.

The second section of this Rule as formulated in 1832 is not found in the Old Ratio and is a general regulation for the entire subject. It has its counterpart in Reg. Prov. 23, sect. 2, New Ratio. The Rule here presupposes that the vernacular is to be taught and defines the method.

Was this branch of study really new in the Society when it was formally proposed? Far from it. Our school documents give continual evidence that instruction in the vernacular was not neglected in the Old Society. The simplest statement of the fact about the matter is probably what Fr. Oswald says in his lately published "Commentarius in Decem Partes Constitutionum," p. 273: "Non post multum temporis necessarium omnino apparebat ut præter Latinam, etiam linguæ vernaculæ quam maxime excolendæ cura strenua ubique impenderetur, propter necessarium ejus in omnibus vitæ publicæ et privatæ rebus usum." That the vernaculars were studied, he adds, is clear from the number and excellence of our writers in all the modern languages.

Why, then, did not the Old Ratio outline a course in these languages? Fr. Vasco (Il Ratio, Part 3, c. 2.) dwells upon the fact that in the 16th century Latin was the great language of education. No man was considered entitled to consideration as a scholar unless he were acquainted with Latin, both as the vehicle of an important literature and as a living tongue. Not only were the Theological works of the day invariably in Latin, but all works of learning employed that language, for without it there was no means of getting one's books read. The vernacular tongues were not considered as of any importance either for purposes of education during school-life or for use afterwards, courtiers, higher officials of all kinds, civil and ecclesiastical, being required to speak and write well but one language, Latin. Those were the days of the Renaissance, when admiration of the great deeds of old done in literature filled all minds and drew all to the study of the ancient classics. To know the Latin idiom and appreciate its beauties and those of its literature were, therefore, the greatest ends the learned proposed to themselves and to their pupils. It is not wonderful, then, that the Old Ratio makes so little mention of Italian, Spanish and the rest.

But this state of things has all changed. English is now looked upon by some as the universal, practically universal, language of science, while its literature may well challenge the ancient in many points of excellence. There is, to be

brief, but one branch of learning which is still confined to the Latin tongue, Theology, and that increasingly less every year. As a spoken language, again, English has supplanted Latin in all English schools and among all English savants; the same is true for other modern tongues, and it is beginning to be thought by some that the educational value of our vernacular as a matter of study is nearly, or fully, equal to that of Latin. This change has not come about all of a sudden; it has taken several centuries to perfect. The Society of Jesus has simply, in the words of Fr. Ebner (Die Jesuiten-Gymnasien in Oesterreich, p. 353) watched how things were turning and adapted herself and her teaching to them. When our enemies accuse us of neglecting the modern languages, we have but to point to the tomes, grammatical and literary and scientific which our fathers have produced in them, and not our fathers only, but their pupils, too.

But if this attention has always been paid, when called for, to the mother tongues of our pupils, why was not this part of our plan set forth in the Ratio? Fr. Daniel (Les Jésuites Instituteurs, p. 215) answers this difficulty: "Le Ratio Studiorum ne statua que sur ce qui pouvait se pratiquer à peu près de la même manière dans tous nos collèges, autant dire dans les quatre parties du monde." Besides, Fr. Possevin (cited in Vasco, Il Ratio Studiorum, part 2, p. 98) testifies that in his time there existed in the Provinces of every nation a book of modifications of the Ratio. Sufficient provision could in this way be made for the teaching of the vernacular. But, moreover, such provision was not necessary, for, after all, does the Old Ratio omit all mention of the modern tongues? There are a great many eminent English scholars and professors of English who maintain that their language is best learned by the practice of careful translation—(Cf. Newman, Historical Sketches 2, Advert., Abbot, How to Write clearly, pp. 6 and 7, Genung, Practical Elements of Rhetoric, p. 315). Now this is the very method of the Old Ratio (see the Rules of the several Professors). Not only does Fr. Juvencius (de Ratione Discendi, c. 1, art. 3) prescribe the greatest polish in the daily translation, but he exacts that "quæ dictabuntur in schola vernacule argumenta scriptionum, ea sint ad omnes patrii sermonis exacta regulas et ab omni sermonis vitio repurgata." Nor was this exercise of the pupils in the vernacular to be receptive only (itself a most important element in education), but they were to copy his elegance of language in their repetition next day and were to write versions besides into their mother tongue from the refining pages of Cicero (Reg. Prof. Inf. 4

and 7; Med. 4 and 7; Sup. 4, all Old Ratio). The constant hearing and using of correct and elegant idioms and pronunciation and the practice of written version from Latin into their mother tongue, along with an occasional exercise in class (concertatio) "in vertendis locutionibus mutuo ex præscripto syntaxeos, aut ad Ciceronis imitationem exigendis aut variandis" (Reg. Prof. Sup. 10; Med. 10; Inf. 9) are the only vernacular work as such prescribed in the Old Ratio: and as a means of teaching any tongue they might, if one may accept the opinion of the critics quoted above, fearlessly be pitted against any system so far invented.

The New Ratio retains all these methods and adds a regulation requiring the Provincial to provide solid instruction in the vernacular and to arrange the matter for each class (Reg. Prov. 23, sect. 2). It then proceeds to define in the present Rule and in Rule 28, sect. 2, the plan to be pursued. The Rules of the several Professors work out the plan in detail, while Reg. Acad. Theol. et Philos. 7 prescribes occasional academic exercises in the vernacular, as do also Reg. Acad. Rhet. et Hum. 2 and Reg. Acad. Gram. 2. Finally, Leg. Præm. 1 calls for a prize for excellence in the vernacular.

It is not surprising that the same way of teaching should be ordered for English as for Latin. The strength of a system consists in the harmony of all its parts; it would never do, therefore, to follow two different plans in the different languages. But what does this Rule mean? The method is clearly what it intends to insist upon, the word "fere" naturally leading us to infer that as to the amount of time and number of exercises and such minor details the Ratio does not call for a strict agreement with Latin. The vernacular, namely, is not supposed to take as much time as that language, or even as Greek, which are to remain the staples of our course. If there were any doubt about this, it would be dispelled by the rules of the Professors, where not above a half-hour in class every other day is assigned exclusively to the vernacular, unless in the lowest class. What is prescribed, then, is the method of study of classic authors of the vernacular by means of prelections, repetitions, memory work, imitation and class exercises and competitions. The Provincial, therefore, having decided on the masterpieces to be studied in each class, the Professor has merely to work on that matter as he does on what the Ratio itself assigns in Latin and Greek. It is not, indeed, stated in the Rule that vernacular grammar shall be explained, but as grammatical precepts form so clearly an essential part of the Ratio's plan, some prelections in that matter seem also ex-

pected. In some places, a text-book is explained. It probably was left thus indefinite in the Rule on purpose, as the amount of vernacular grammatical instruction must depend so largely on the language of the country and as pupils are hardly expected to enter college before having mastered their mother tongue to this extent. Work in parsing and analysis, however, will scarcely ever be amiss, especially in the lower classes.

Is the sketch thus broadly but effectively outlined by the New Ratio likely to produce the results desired? One cannot doubt it. Of the utility of translation something has already been said. As to English in particular, some of our best writers on training in this vernacular recommend strongly our very method laid down for all the languages, though they do not give us credit for being the source of their inspiration (Cf. Hales, Longer English Poems, Introduction, and Bain, on the Teaching of English, chap. 5).

Cf. Notes on the Ratio Studiorum, p. 54—Course of Studies for the Colleges of the Missouri Province, 1893, pp. 8 and 13—Daniel, Les Jésuites Instituteurs, cc. 8 and 9—Hughes, Loyola, p. 242—Management of Christian Schools, p. 68—Vasco, Il Ratio Studiorum, Parte 3, cc. 2, 4 and Parte 4, c. 3.

RULE 13-1599.—*In Græca etiam grammatica hæc fere divisio erit. Prima pars, a primis elementis ordiendo, simplicia nomina, verbum substantivum et verba item simplicia complectitur. Secunda nomina contracta, verba circumflexa, verba in μι et faciliores formationes. Tertia reliquas partes orationis seu quæcunque rudimentorum nomine continentur, exceptis dialectis ac difficilioribus annotationibus. Quarta, quæ Humanitati tribuitur, omnem syntaxim. Quinta denique pars, quæ est Rhetoricæ, artem metricam.*	1832. — *In Græca etiam grammatica hæc fere divisio erit. Prima pars, a primis elementis ordiendo, simplicia nomina, verbum substantivum et verba item simplicia complectitur pro infima classe. Secunda nomina contracta, verba circumflexa, verba in μι et faciliores formationes pro media classe. Tertia reliquas partes orationis et omnem syntaxim. Quarta denique artem metricam et notiones quasdam de dialectis.*

Greek has never been quite an unknown language in the Society, but the attention given it has varied considerably and mostly increased from the early days on. It was discovered that heretics boasted of their acquirements in this

branch of learning and based much of their false Scripture arguments on its knowledge. Hence the first sketch of the Ratio, that of 1586, after enumerating other strong reasons for advancing in Greek, adds "Turpe est in ea re vinci ab hæreticis, qui a teneris annis Græce instituti contemnunt Catholicos Græci sermonis imperitos" (Pachtler, 2. 161); a charge on the part of Protestants not unheard of nowadays. Sacchini, (Paræsis, c. 9.) urges the Professor to make himself capable in Greek and to excite his pupils to do the same, suggesting a number of devices for this purpose, even setting down means for inducing reluctant and utilitarian parents to give their consent and aid. Several early documents in Pachtler dating before 1586 inform us that Greek was then taught in our colleges in Humanities and Rhetoric only (Pachtler, 1. 196 and 251). This plan proved an egregious failure for very obvious reasons, set forth pathetically enough in the first sketch of 1586: "Contra vero Humanitatis et Rhetoricæ auditores ita nunc afflictantur et torquentur spinis Græcorum elementorum ut ad tormentum se trahi putent cum ad Græca devenitur, eaque de causa post unum aut alterum annum vix scribere, vix legere sciant!" (Pachtler, 2. 161) Hence the present rule took its origin and prescribes Greek for all the lower classes. In the New Ratio of 1832 the grade of each class was raised in Greek, as will immediately appear on reading the Rule. Rhetoric is not mentioned here, but Reg. Prof. Rhet. 1 prescribes "plenior auctorum ac dialectorum cognitio" for this class. In the Greek course, therefore, our studies have progressed since the earliest days, another evidence that the Society is desirous of keeping pace with the needs of education. But this is not the only reason for admitting Greek to a share of our attention. It was judged and very rightly that the study rather aided than injured that of Latin; a fact which was the result of experience in the Roman College (Pachtler 2. 163). It was hailed as a "grata novitas," one of the means of relieving the monotony of Latin, Latin, Latin. This suggests the question why should not Greek be spoken among us? The conversational use of the language studied is prescribed for Latin; ought it not to be as effective for the sister tongue? The Text-Book for Suprema of the Lower Rhine Province of 1761 realized the benefit of Greek conversation (Preface); "Excitat mirifice discentium solertiam si Græce quædam proferre sciant ac loqui." It then proceeds to name certain books that will be of use for bringing about so desirable an end. In olden times, we are told by the Etude sur le Ratio Studiorum (p. 20, note), not only our fathers, but their pupils as well, conversed and disputed

in Greek with wonderful facility. Surely it is not more difficult for us to use our tongues to the language of Athens than it was to the French, or the Italians a century or two ago. To spur the Jesuit on to the learning and teaching of Greek, Fr. Sacchini (Parænesis, c. 9) calls attention to the circumstance, perhaps more generally recognized nowadays than ever before, that in the language of Plato, Demosthenes, Homer and Sophocles we possess the very quintessence of what is elegant and refining in literature.

If the grading of the classes is higher, it does not follow that the amount of time given to Greek in the New Ratio is greater. The average class time devoted to this branch in the Old Ratio was three-fourths of an hour or so daily: in the New, it is about a half-hour (see the Rules of the several Professors): the difference is most marked in Rhetoric and Humanities, where the one hour of the Old Ratio is replaced by a half in the New. The proportion, however, of Greek to Latin is about the same in the two, one to six of class time and still less of themes.

As in Latin, so in Greek, there has been one grammar quite commonly used throughout the Society during its long existence. It is not named, as Alvarez is, in the Ratio itself, but very many documents speak of it in the highest terms, and it was noted as the text-book for the colleges of the Maryland-New York Province by the commission on the course of studies which met in 1888. Some account of the author and of his work will be found in Ebner (Die Jesuiten-Gymnasien in Oesterreich, p. 161). Fr. James Gretser wrote his famous book to combine in one volume and complete the three that had till his time been in use, Varennius for Syntax, Vergara for Prosody and Clenardus for the elements. The first edition was, of course, in Latin. Compendiums and editions have been very numerous, Gretser in this point being second to Alvarez himself only.

The Rule under consideration makes the division of matter for each class. Reg. Prof. Inf. Gram. 2 has it that "in inferiori tamen ordine lingua vernacula Græco substitui poterit:" so in the New Ratio, but not in the Old, which consequently prescribed that Latin and Greek should be taught together and in all the classes. If it be objected that the Constitutions (Part 4, c. 13, B) speak of Greek as a study of Rhetoric and Humanities alone, it may be remarked that this law is probably the explanation of the old custom mentioned above and that the objection itself was foreseen and answered by the Sketch of 1586 (Pachtler, 2. 164): "Id non incommode de auctoribus explicandis

scribendisque compositionibus intelligi potest ac debet, non item de rudimentis." Besides, in the passage cited from the Institute, there is no prohibition against Greek for the lower classes, but rather a rule for its being taught in the two named.

Exemption from Greek, as indeed from any branch of the ordinary course, should be rarely given. Fr. Aquaviva, however, (Pachtler, 2. 491) not without a tinge of humor approves the suggestion of a committee on the Ratio in the Upper German Province that there are some excused by incapacity: "Si enim Deus impossibilia non imponit, nec nos discipulis imponere talibus Græca poterimus." There was question chiefly of nobles and older monks!

In fine, so solicitous has the Society been for her fame in Greek that it is not an unknown thing for a special Professor to be appointed to teach that language in Rhetoric and Humanities (Pachtler, 3. 412 and Ordo Domesticus, p. 48). Nor is this contrary to the Constitutions, for we read (Part 4, c. 13, C) that it is left to the prudence of superiors to decide whether, besides the ordinary Professors, there shall be others to lecture "majori cum apparatu," as it seems natural to suppose the special Professor mentioned did. May it not be concluded from the above custom that the Provinces where it existed were happy enough to possess and to form constantly specialists in Greek?—Cf. Juvencius, De Ratione Discendi, c. 1, art. 1—Notes on the Ratio Studiorum, p. 42—Course of Studies for the Colleges of the Missouri Province, 1893, p. 6—Sketch of 1586, Pachtler, 2. 160—Ebner, Die Jesuiten-Gymnasien in Oesterreich, pp. 161, 165, 456—Hughes, Loyola, p. 253.—Sacchini, Parænesis, c. 9—Vasco, Il Ratio Studiorum, Parte 4, cc. 1, 2, 8 and Parte 3, c. 11.

RULE 14.—*Divisio temporis, quod in Rhetorica binis minimum horis, in Humanitate vero et cæteris scholis duabus et dimidiata mane, totidemque a prandio, binis item minimum die vacationis definitur, eadem semper esse debebit, ut certum sit quæ horæ quibus exercitationibus impendantur.*

There seem to be very few colleges now in which Rhetoric is assigned fewer hours than the other classes, but it is a custom not entirely unknown even nowadays.

The Old Society appears to have had almost universally two sessions, beginning as early frequently as 6 A M. and ending at 5 P. M., hence with five hours or more interval. There was the advantage in this plan that the pupils could easily get up their afternoon tasks after the morning session. The two session time-order is the ordinary custom in our

boarding-schools in America, though with nothing like the same opportunity for inter-session study, still sufficient time, however, being left just before the afternoon classes to learn the lessons assigned for them. In our day-schools the double session scarcely anywhere obtains.

Quick (Educational Reformers, p. 506) mentions the class day of ten hours in olden times and adds that one source of the popularity of the Jesuits was their exactly halving this long stretch of labor for the pupils, and Pachtler (1. 154) records an order from Fr. General, 1567, to lessen the class hours in Germany from six hours to five, as the older plan was injurious to the Professors. Five hours seems to be pretty much the regular time now given among us to class, at least in America,

The arrangement of the studies within the two and a half hours of each session had been quite various up to the date of the Old Ratio and even after it varied somewhat in different places, as it does still more now. This it was supposed would be the case, as is clear from Reg. Prov. 39.

A point of the Rule which may sound strange to American ears is that which prescribes at least two hours of class on the weekly holiday. And yet possibly this should not be so odd, as in a number of boarding-schools in this country, only half-holidays are granted during the whole, or at least a part of the scholastic year; and where one full day a week is conceded, there are taken from it almost always several hours of study. Besides, it will appear from the notes on Rule 17 that the Ratio itself allows, or desires even, a full day's rest once a week, exclusive of Sunday.

Some items may be of interest from the time-orders of a few Old Society colleges.

An Ordo of 1560 (Pachtler, 1. 152). Examinations begin the day after Lætare Sunday and Oct. 1. Classes reopen after Easter and about the feast of St. Luke. Class begins each day at 6 A. M.; Mass at 7; dismissal at 9. After dinner, class from 1 to 4.

The Roman College, 1566 (Pachtler, 1. 192). Holiday on Wednesday usually, but with two hours of school in the grammar classes. Examinations for all at the beginning of the scholastic year, and again for the grammarians after Easter. Study is relaxed somewhat from about the feast of St. John (June 24) for two months, after which the higher faculties rest for one month, but the grammarians have class.

Wurtzburg, 1567 (Pachtler, 1. 208). Class begins at 6; at 9 Greek is taught. The afternoon session is from 1 to 5.

Cologne, 1578 (Pachtler, 1. 233). Class from 6 to 10 A. M. and 1 to 5, it seems.

Sketch of 1586 (Pachtler, 2. 201). Classes two and a half hours both sessions, the time of beginning each varying according to the season; 8 A. M. seems to be the usual morning hour. Mass is to be over, in Germany, at 7.15, when the first signal for school is given; then the pupils can thus take breakfast if they wish, without interrupting class—Rhetoric follows the vacation rules of the higher faculties, Humanities has 3 weeks full holiday, Suprema 2 weeks, the rest 1 week; but during the long vacations of the higher faculties, the lower have but four hours of class daily.

Flandro-Belgian Province (Ordo Domesticus, p. 42). Three signals for the beginning of class are given.—School opens on the first fine day in October; at the Mass of the Holy Ghost on that occasion all who are not priests go to Communion and as many of the pupils as are prepared; parents also are to be advised to approach the Holy Table on that day.—The first signal for class is given at 7 A. M., the second at 7.15, the third at 7.30. The Professor must begin to teach before 7.45; in the afternoon, the signals are at 1, 1.15 and 1.30; a signal is to be given for the Greek lesson.—From Nov. 3 to Feb. 3, morning classes begin a half-hour later, because of the darkness, and are kept a half-hour later.—Modifications of the order of time because of cold weather are to be referred by the Prefect to the Superior.

Approximately, the Old Ratio gave, on an average, to Latin four hours daily, against three and a half in the New; three-fourths of an hour to Greek, against a half; no separate time to the vernacular, against one-fourth of an hour; the same time to the *Concertatio*, a half-hour in each case: to the *Exercitatio* three-fourths of an hour daily in the Old Ratio, against at least one hour in the week in the New; to the correction of themes one hour and a half against one hour and three-fourths; to accessory branches none, against a half-hour daily; in Precepts there is no difference in Rhet. (five hours and one-fourth in the week), Hum. (three hours and one-third) and Sup. (three hours and two-thirds), but the Old Ratio gave seven hours and two-thirds to Media, against four hours and two-thirds in the New; and to Infima eight hours and one-third, against four hours and two-thirds; to the recitation of memory lessons was assigned one hour in the morning, and about three-fourths in the afternoon in the Old Ratio, against three-fourths in the morning and the same in the afternoon in the New.

The poet and the Greek author and the recitation of the Latin and Greek Grammars come in the afternoon in both Ratios; Cicero, in the morning. To the accessories and the vernacular the New Ratio devotes only the last half-hour of

each session. To judge from the arrangement of time, Cicero is undoubtedly the most important author studied. The Greek authors and the Latin poets hold about the same place. Historical writers, as such, are given very little time. While it is evidently intended that the main home work shall be the written themes, the writing, and especially the correction of them, is a very prominent item in the list of class exercises. Prelections and exercises on the precepts, whether of Grammar, of Poetry, or of Rhetoric, are among the most important features of the school work, judging always from the number of hours assigned them.

As to the division of time, it may not be out of place to quote the curious sentence which is found in the Ordo Domesticus (p. 48) the very last in the book: "Generatim omnes Magistri metiantur tempus suum clepsydra accurata!" Does this mean that the correct time in those days was not a thing in the possession of all Professors? How much blessed we are now, therefore, in boasting of such accurate clocks and so loud sounding in many places that no Professor can excuse any inexactness on the score of ignorance! This may seem a matter of no moment, but it confuses things considerably to have the Prefect follow his watch when it varies five minutes a day, while the Professor's varies but two!

The emphatic and by all odds the most essential part of this Rule is that which comes at the end and which is always to be observed, no matter how the class hours and their exercises may vary in different Provinces or colleges. The same division of time, says the Rule, is to be constantly followed, when once fixed. The reason of this important regulation is not far to seek. Order is the first law of Heaven, and the Jesuit College can never be the Heaven our Rules suppose it to be unless everything be carried on according to that first principle. Prefects, Professors and pupils must know just what is expected of them at just this minute. When a bell rings, there must be no wondering what it is meant for, but each part of the system of classes must be so thoroughly worked out in detail that it may all go on smoothly, not unclashingly only, but harmoniously, so that each portion may help every other. When once it is defined and understood to be an inflexible rule, or at least one modifiable only by the higher officials, that, say, the prelection lines of Cicero and the grammatical precepts come for recitation to the decurions just at 9 A. M., and are not to go beyond 9.35, that the prelection in Cicero is to be over by 10.30, and so on, then the Professors will keep themselves within the proper bounds and Professors

and pupils, and even Prefects will perceive that individually they are not everything, but that they form parts of a great machine, powerful as much by its unerring constancy as by the perfectness of its constituent elements. Such is the law here laid down, and it is regarded by the Ratio as of supreme moment, for the Rules of the Provincial, not content with bidding him see that the Ratio in all its regulations be faithfully carried out (Reg. Prov. 38), put before him two other Rules exacting a care of the division of time in particular (Reg. Prov. 35 and 39) and the definite details for each day are set forth in the longest rule of the several Professors.

Cf. Notes on the Ratio Studiorum, p. 46.

RULE 15.—*Harum tamen exercitationum ordo ad Provincialis præscriptum pro loci consuetudine immutari potest, dummodo eadem spatia temporis illis in cujusque Magistri regulis assignata retineantur, et in semel cœpto constantia servetur.*

This Rule simply calls to the Professor's mind, that only the Provincial can lawfully authorize changes in the time-order, and he only provided the same proportionate number of hours be devoted to each exercise and provided changes be not frequent. The reason of this is clear. Professors have to be moved from one college to another. If each college has a different division of time and subjects, the Professor will lose many weeks in getting used to the strange system. Besides, in uniformity there is a strength for the whole body of Professors, as well in this as in other details.

Cf. Ordo Domesticus, p. 42.

RULE 16.—*Si festus dies inciderit in Sabbatum, ejus diei exercitationes in antecedentem diem revocentur vel omittantur.*

The holidays referred to here are given in a list under Reg. Prov. 37. They are all Church feasts, but the Rule would easily include our civil holidays, such as Washington's Birthday and Thanksgiving. The idea, at any rate, is to provide for the exercises of a Saturday on which a full holiday falls. It will sometimes be best to omit these altogether, while on other occasions the transfer to the preceding Friday will be advisable: circumstances, interpreted of course by the Prefect or with his approval, must decide.

The Flandro-Belgian Province (Ordo Domesticus, 1715, p. 9) gave holiday from Palm Sunday to Dominica in Albis, the reason being probably that otherwise the Professors would have no rest, as they made their retreat during Holy

Week. It was forbidden (p. 10) to give two full holidays extra in the month without permission of the Provincial, even on the occasion of a new Rector's installation. This regulation was entirely in accord with the Ratio, which (Reg. Prov. 36) tells the Provincial: "Cavendum tamen ne ullæ novæ vacationes introducantur," though the Rule adds immediately, "et in iis quæ præscribuntur constantia servetur"—the same call always for system and constancy. A certain latitude is, indeed, allowed the Provincial in this matter, but rather to diminish than to increase the number of full holidays (Reg. Prov. 37, sect. 2): "quorum numerum minui magis quam augeri oportet." The lower classes are granted the following holidays by the Ratio: from Christmas eve at noon until the feast of the Holy Innocents inclusively: from Quinquagesima, where the custom exists, to Ash Wednesday at noon: from Wednesday noon in Holy Week to Easter Tuesday inclusively: from noon on the vigil of Pentecost until Pentecost Wednesday: the afternoon of the eve of Corpus Christi and the morning of All Souls Day; besides what other days the circumstances of place, etc., call for.

RULE 17.—*Eadem divisio die vacationis erit, ubi non assignantur propriæ exercitationes; singulæ enim, quæ aliis diebus fiunt, proportione contrahendæ, aut earum aliqua in orbem prætermittenda, tempusque aliquod concertationi relinquendum.*

This Rule fixes the work for the weekly half-holiday mentioned in Rule 14 and prescribed in Reg. Prov. 37, sect. 10 and 11. Note that Reg. Rect. 19 allows or rather favors a full day's rest, if the custom of the place permits it. The clause "ubi non assignantur propriæ exercitationes" belongs to the Grammar classes only, for Reg. Prof. Rhet. 2 and Reg. Prof. Hum. 2 prescribe the exercises for the weekly half-holiday in those classes.

As to the day chosen for the holiday, some variety has always existed in the Society. An old Ordo of 1560 says (Pachtler, 1, 171): "Nunquam ludent nisi Mercurii, quum nulla in hebdomadam incidunt festa." At Turnhout (boarding-school) a walk was granted on Tuesday and Thursday—at Amiens on Tuesday and Friday from 2 to 4 P. M. and no other holiday besides. In Georgetown at present two half-holidays a week are given, on Wednesday and Saturday. In the Flandro-Belgian Province, 1715, as in Sittard, Holland, 1880 or so, Canisius, 1881, and Holy Cross, 1893, the afternoons of Tuesday and Thursday were free. In St. Mary's, Kansas, 1890, there was no class on Tuesday afternoon and

Thursday morning, the afternoon of Thursday being devoted to English and accessories. In Santa Clara, 1890, Thursday was the holiday, but from 10.30 to 11.30 A. M. and one hour in the evening were set aside for study; in Spring Hill, 1890, where the half-day system had not met with favor on the part of the Professors, the same day was assigned, but study occupied from 9 to 10.30 A. M. and from 1.30 to 3 P. M. in summer, or from 5.15 to 7 in winter. The custom is, therefore, various in different colleges, but the most general plan of boarding-schools appears to be to have two half-holidays, while the day-schools have one whole day, in Boston, Saturday, in all other places Thursday. These arrangements are practically the best, because to teach five whole days together seems too hard on the Professor and the pupils (unless, as in Boston, the number of daily class hours be diminished). On the other hand, a whole holiday in boarding-schools exposes all to the loss of a real rest because of inclement weather and the prefects find it very tiring to be engaged all day long. Again, more opportunity for athletic contests is given by the two half-days system. It seems to be the rule in all our boarding-schools not to allow any, even a half, holiday to pass without some hours of study.

With regard to the last four rules in general, it may be good to call attention to the practice, now becoming more or less common in our colleges of publishing a calendar of scholastic events. Everyone is acquainted with the "Kalendarium Collegii Maximi Woodstockiensis," which each year keeps the scholastics informed of days of Communion, sermons, circles, disputations and holidays. Many have, no doubt, remarked a similar list in some of our other American colleges. Where there is a college paper, this is utilized for the promulgation of the schedule, there usually being, besides, an announcement, more or less full, in the annual catalogue of at least the chief appointments for the coming year, sometimes including the detailed plan of class hours for each day. The "Règlement du Mois d'Octobre, 1892" has been kindly forwarded to the Academy from Vaugirard. It contains the order for each day of the month, beginning with the hour of rising and proceeding to fix every exercise till the retiring to sleep. It determines days for competitions in class and assigns the matter for them, it indicates the day and the hour for the Benediction of the Blessed Sacrament, for Confession—in one word, for each item as it is to come. But by far the most perfect calendar known to the Academy is that for the year 1893–'94 sent from the "Istituto Sociale," our college in Turin. Its motto is "Serva ordinem et servabit te." The first part is a calendar for

every day of the year, describing the exercises for each. From the note on the last page of this, it must be customary in that college to assign some work for the vacations similar to the "Devoirs de Vacance" described above, for notice is given that it will be required of the pupils on their return the following year. Then comes the time-order for the examinations, setting forth the day, the matter and the hour for each class. A list of the classes themselves is then given, with the Professor's name and the text-books he is to explain. This done for every department in the school, the "Annuario Scolastico" next proceeds to map out for each half-hour in every day and every class the study assigned. Then the time-table for "I signori convittori" is set forth and for every kind of day that is to occur, regular, weekly holiday, Sunday and full holiday. This table differs for different times, from October to Easter being the same, and from Easter to July. Page 64 has the "Orario giornaliero per gli esterni," in two divisions, "Semiconvittori" and "Esterni liberi." The time-order for the accessory branches fills pages 65 and 66. Page 67 contains the list of class *exercitationes*, one for each week in the month, taking the several branches successively. Some extra pages are left blank at the end for such corrections as may be necessary. The advantages of a programme of this kind need not be dwelt upon. It is immediately evident that it must prove of service to everybody concerned, aiding superiors to foresee and arrange and warning Professors and pupils of extra labor or of chances for rest. A calendar of the sort prevents a vast deal of confusion and makes it impossible for things to happen merely, without anyone or anything being prepared for them. It saves all from needless labor and a spirit of discontent within and gives a good reputation outside. The "Orario" has well chosen its motto: "Serva ordinem et servabit te."

RULE 18. 1599. — *Latine loquendi usus severe in primis custodiatur, iis scholis exceptis in quibus discipuli Latine nesciunt; ita ut in omnibus quæ ad scholam pertinent nunquam liceat uti patrio sermone, notis etiam adscriptis, si qui neglexerint; eamque ob rem Latine perpetuo Magister loquatur.*

1832.—*Curandum in primis est ut discipuli Latine loquendi consuetudinem acquirant; quare Magister a Suprema saltem Grammatica Latine loquatur et ut Latine discipuli loquantur exigat, præsertim in præceptorum explicatione, in corrigendis scriptionibus Latinis, in concertationibus atque etiam in colloquiis. In vertendis vero auctoribus patrii sermonis puritatem et rectam pro-*

nunciationem summopere sibi commendatam existimet eamque severe a discipulis exigat.

The Rule of speaking Latin is a development of the Constitutions p. 4, c. 6, 13: "Omnes quidem, sed præcipue Humaniorum Literarum studiosi, Latine loquantur," which words have been copied into Rule 10 of the scholastics. It is well to note that p. 4, c. 6, 13, K, gives permission to deviate, at least partly, from this rule occasionally: "De . . Latine loquendi exercitationibus, si quid propter circumstantias locorum, temporum et personarum mutari debeat, hoc judicandum prudentiæ Rectoris—facultate a suo superiore saltem in genere accepta—relinquetur."

Here again the wording is emphatic, to call attention to the importance of the matter. The emphasis is needed, as experience in our day proves and that of the Old Society no less demonstrated. The Sketch of 1586 says of those who have not enjoyed the advantage of speaking Latin to a class: "Concionatores nonnunquam errant in pronuntiando; confessarii quoque, si quem Latine debent audire, æstuant atque implicantur; præterquam quod vix commode intelligunt Patrum homilias et Breviarii lectiones . . . ut omittantur errores in Missa legenda." And the Ordo Domesticus, 1715 (art. 6, sect. 1) says: "Latinus sermo in multis gymnasiis quasi abrogatus," the reason being that the Professors neglect it among themselves and in conversation with the pupils.

There can be no doubt of the possibility of having American boys speak Latin: it is a thing that has been done before this often enough, and is now being done in certain of our colleges, at least in some classes. A few, not very many, of our Professors object that Latin is, indeed, a good training for the mind, but need not be spoken. It does not require much acquaintance with teaching to know that our course of instruction is impossible in the higher classes, quite impossible, if Latin has not been taught the boys earlier as a living language. It will be remembered that, do what we will about it, our course is a Latin one throughout, that the models of literary excellence we propose for study and imitation are in Latin; can it, then, fail to be clear that a literary estimate of an oration of Cicero, or a description from Virgil, or an ode of Horace, is utterly out of the question unless the boys know Latin thoroughly, even to appreciating the niceties of its rhythm and taking delight in elegance of Latin diction? Is there any way of effecting these ends without insisting on Latin talk? The innovation of teaching Latin through the medium of the vernacular was intro-

duced by the Port Royalists (Etude sur leRatio Studiorum, p. 16). No Jesuit need be told how the Society combatted Port Royalist ideas and history records the evil influence of their methods on education in France (Etude, p. 17). It must be admitted, indeed, that we nowadays lack the powerful motive which obtained in 1599, that namely of fitting our pupils for intercourse among the learned, who employed Latin then as the almost sole vehicle of thought in books and letters, yet it must not, on the other hand, be forgotten that from our pupils are chiefly recruited the ranks of the secular clergy, to whom a knowledge of this tongue as a spoken language is manifestly an absolute necessity. Again, Fr. Beckx, some years ago, wrote the following words to the Austrian Minister (quoted in the Etude, p. 22): "Notissimum est quanta vi quantoque odio, ante tria ferme sæcula, magnus, ita dictus, reformator religionis in Germania suis cum collegis contra usum linguæ Latinæ debacchatus sit. Quæ vero tantarum irarum causa? Quod scilicet hæc lingua unum est ex illis vinculis quibus diversæ nationes cum Ecclesia omnium matre ac magistra conjunguntur, et quod eadem lingua thesaurum aperit antiquarum traditionum quibus condemnatio novæ doctrinæ continetur."

Various devices for forwarding Latin conversation have been employed in the Society. The "notæ" mentioned here are probably those little tickets decorated with the picture of a wolf or an ass and styled "lupus," "asinus," "signum," "nota," "catenula," which are referred to in Pachtler as in use in Cologne 1577 (1. 145), prescribed in an old Ordo of 1560 (1. 160) and in the Sketch of 1586 (2. 169) and strongly insisted on in the Ordo Domesticus of 1715 (Art. 6, sect. 2) and put into requisition even in some Protestant schools (1. 277). This piece of cardboard, or something similar (a leather medal would about express the idea) was awarded the unwary youth who was discovered speaking the vernacular or bad Latin (note the *bad*). Said youth was then under the joyful necessity of watching for some one of his companions to transfer this emblem of merit to for the same offence. The fortunate possessor of the "nota" at night was treated to a certain tariff of "plagæ," his predecessors getting off scot-free. Another plan was to have the class agree to a pecuniary fine to be paid by said fortunate last possessor; such was the modus operandi of one Professor mentioned in Pachtler (1. 145): "Magister Costerus sententias rogavit. Consensere omnes, et decreta est oboli mulcta ei qui aut vernacule aut Latine quidem, sed barbare, inconcinne, sordide locutus esset." In this way, the pupils themselves would become custodians of public

and private Latinity and without any loss of good humor, rather an increase of so precious an article. One of our Professors some years ago employed the following device. In the lower order of Infima, he daily brought twelve or more sentences made up on the words found in the day's prelection. These sentences he proposed and required an immediate version into Latin. By frequently twisting and turning the phrases in all possible ways, he not only trained his boys' minds in rapid work, but agreeably and, needless to add, successfully accustomed them to Latin talk. Still another means is mentioned in one of Fr. Finn's books (Harry Dee, 1893, p. 69). The Professor is there stated to have offered a prize for the pupil in his class who should make the most blunders in the first week of speaking Latin! This, of course, was intended to encourage all to speak out, mistake or not. Soon, the prize was offered for the smallest number of errors, and finally for the greatest number of classical idioms. But each Professor will himself discover many little ways of helping on this part of the pupils' task; good-will and patience will do the work and the result will more than repay the labor expended. Besides, it is a matter of obedience, and we Jesuits have the grace of vocation for it.

Fr. Juvencius (De Ratione Docendi, c. 2, art. 3, sect. 1) recommends the Professor to propose to his pupils certain formulas for ordinary conversation: "Ultro enim ac libenter dicimus quod nos bene atque eleganter dicturos confidimus."

Certain books, mainly collections of Latin phrases for everyday events and objects, have at all times, it would seem, been in use among us. Those of Pontanus and Van Torre are famous. Ten years or so ago a collection of this kind was in use in the Frederick Juniorate, the Latin words being turned into French. An English translation of this work made by Stephen Wilby, a Holy Cross graduate, has since been published.

The New Ratio Rule does not seem to prescribe Latin as early as the Old. But it must always be remembered that no Professor of Suprema will be able to begin this work in his class; it must be led up to gradually. Therefore, the classes below are supposed also to have Latin in use; the New Ratio simply recognizes that perfection will not be reached there. On the other hand, the New Ratio is more explicit than the Old as to the times when this language is to be employed. If one were to judge from the wording of the 1599 Rule, it was not contemplated to have Latin talked in recreation, and yet that such was the custom in the Old Society is clear from what has been said of the *nota* above.

The New Ratio adds, in its last sentence of this Rule, the precept of always insisting on accuracy in vernacular pronunciation and purity of speech; a recommendation of which every Professor will immediately see the need. The elimination of "slang" and of provincialisms comes under this head.

It is not enough, be it remarked, that the Professor speak Latin himself, he must exact it *severe* from his boys. Constancy and firmness are here, if anywhere, absolutely necessary.

Cf. Etude sur le Ratio Studiorum, pp. 26, 35, 36.—Course of Studies for the Colleges of the Missouri Province, 1893, p. 13—Kleutgen, De Scholarum Institutione Pristina et Recenti, 1889, p. 144, "Latinæ linguæ consuetudinem esse revocandam."

RULE 19.—*Memoriæ traditas prælectiones discipuli decurionibus recitent, de quorum officio infra regula 36 dicetur, nisi forte alius placeat mos in Rhetorica. Ipsi vero decuriones decurioni maximo vel Magistro persolvent: qui Magister aliquot quotidie, ex desidiosis fere, quique serius ad ludum venerint, recitare jubeat ad explorandam decurionum fidem omnesque in officio retinendos. Sabbato audita per unam vel etiam plures hebdomadas publice memoriter reddantur; libro autem absoluto deligi poterunt interdum qui illum e suggestu ab initio pronuncient, non sine præmio.*

Why should we exercise the memory of our boys? The answer to this question in general is: because we must train the whole man. An old adage has it: "Tantum scimus quantum memoria retinemus." Boyhood is the best season for memory work and also the time when that faculty should be thoroughly drilled. Professor Schnell, quoted by Fr. Kleutgen, (Alte und Neue Schule, p. 57, note), says: "The school of the second period of childhood (10 to 14) is before everything else a school of memory and during it more will and must be given to and absorbed by the memory than during any other period of life." Fr. Pachtler (Stimmen aus Maria-Laach, vol. 13, p. 31) says: "The lower the class, the more is memory exercise to be insisted on." Again: "The mental power which is first developed is the memory. It is the strongest in boyhood and in the first years of youth and decreases gradually with the development of the body, until, in old age, it is confined to the impressions produced in youth and is remarkably weak for lastingly retaining new impressions. We must strike the iron whilst it is hot, and so make use of boyhood for the

learning of those branches which require the most memory, i. e., for the learning of Grammar and the languages, which are the foundation of a college career. For this reason we have three years of Grammar in the first place."

What should be learned by heart? Our rule answers: "Prælectiones." This word means that portion of the authors which was explained the day before and of the precepts of Rhetoric, of Poetry and of Grammar for the respective grades. We arrive at this conclusion by consulting the second rule of each of these classes. In Rhetoric it is left to the option of the Professor to abbreviate the lesson on account of the length of the passage explained (Reg. Prof. Rhet. 3). But can all the matter for any class be gotten by heart? Undoubtedly, if the prelections are brief, as they should be. It is to be noted, besides, that all mention of the recitation of Greek prelections by heart is omitted in the several Rules of the Professors in the New Ratio, though not in the Old. Was this done on purpose, and if so, why was no exception to that effect made in the Rule before us? It seems more probably a mere oversight.

How should the lessons be learned? The authors are to be known word for word. The same will hold for the rules in the Grammar. The precepts of Rhetoric and of Poetry may either be gotten in the same way or the sense simply may be exacted. The method described for Greek memory work by Fr. Guerrero in the paper on the Juniorate of Ecuador may sometimes prove useful (WOODSTOCK LETTERS, April, 1894, p. 96). The Greek text had to be so learned that, the books being closed and Spanish phrases put, the Greek equivalents, drawn from the last prelection, were given; or the opposite was done. This plan for Greek is used elsewhere also. As for the method of memorizing, the "Management of Christian Schools" (p. 39) gives the following excellent advice: "As the pupils learn with difficulty and soon forget what they do not understand, all memory lessons should be thoroughly explained. . . . After these explanations, the Master should state that the best method of studying the lesson is not to read it again and again from one end to the other, but rather to adopt the following method:

"1. To read the whole text with great attention two or three times.

"2. To memorize one or two lines at a time.

"3. When these are well known, to learn others and unite them to the previous lines.

"4. When in this manner a whole sentence is retained, to repeat it several times without looking at the book and after-

wards to pass on to the following sentence and study it in the same manner." These suggestions may appear minute and it may be objected that each individual has one way of his own which is just right for him. A little questioning of pupils will show that their methods are very frequently awry, and that instruction on such matters will be far from amiss. One great mistake of students is to try to learn by heart when their minds are bothered and distracted. Memory work is best done when body and mind are quiet; impressions then made are deeper and will last. This is the fundamental secret of the various much-vaunted systems of memory which have been paraded about in different times. Concentrate the mind, is their motto, and then you will memorize with ease and tenaciously. Very few people, boys or not, have the self-control to concentrate their minds when they are disturbed. This is one of the reasons why it is best to learn by heart in the early morning, before the thoughts and feelings of a new day crowd upon one. Fr. Sacchini (Paræsis, c. 3) recommends the pupil to go over his task when walking or alone, the same principle, as is clear, being involved.

When should the lessons be recited? By looking into the Ratio, in the second Rule for the several classes, we find that the beginning of both sessions is set aside for the recitation of memory lessons. On Saturday the lessons of the whole week are to be repeated. Fr. Sacchini (Paræsis, c. 9, sect. 2 and 3) speaks of monthly and yearly repetitions by heart. He adds an exhortation to the Professor never to omit the recitation of memory lessons and to exact them to the letter. He advises contests also in this branch.

To whom should the memory lines be recited? Our Rule mentions two kinds of recitation, one private and the other public. Every ordinary class day the lessons are recited in private to the decurions and these in their turn recite to the head decurion, or to the Professor. The Professor is also to exact each day the lessons of some of the boys, especially of the lazier lads or of those who come late; namely, after they have been heard by the decurions, so as to see if they perform their duty faithfully. The Rule allows some other plan to be followed in Rhetoric; the Professor then, however, being obliged to have memory exercise daily (Reg. Prof. Rhet. 2), but only in the morning session. On Saturday, the matter of the entire week is heard in public, i. e., one recites aloud, while all the rest listen. It is hardly possible, in this case, to hear everything from everybody, so the Professor may call on a few only, or ask but a part from each. It is very useful to have, say a whole exordium, or

an entire description, repeated publicly. This seems to be meant by "vel etiam plures hebdomadas." Another public recitation is held when a whole speech or book has been seen. This public recitation is to take place from the platform; it might be made an item in the entertainments given one another by the classes of Rhetoric and Humanities (Reg. Prof. Rhet. 2 "Die Sabbati . . . ultima hora aut habeatur ab aliquo discipulorum declamatio vel prælectio, aut *ad Humanistas audiendos eatur*," and Reg. Prof. Hum. 2 "Die Sabbati . . . etc., aut *ad Rhetores audiendos eatur*"). It is incomparably more advantageous to the pupil to deliver thus by heart and declaim with the pomp and ceremony of public elocution a masterpiece of literature which he has been taught through and through, than to fit gestures and modulate his voice to some half-understood and often inferior composition which he has not had the time, nor the patience, nor the ability to make his own. A premium is to be awarded the successful speaker in these public appearances. Reg. Præf. Stud. Inf. 36 bids the Lower Prefect see to it that such premiums be supplied by the Rector. It was the custom in the Juniorate in England after an oration had been studied in class to deliver it in the refectory.

The habit of giving memory lines for punishment from passages which the offender does not understand is to be seriously deprecated. If it produces no other evil effect, it at least is a great loss of time, seeing that the hours so spent might have been devoted to learning something that would educate all the faculties.

It seems very important that the pupils should be directed to be careful to give their memory lessons according to the sense and feeling. This is unquestionably the surest way of making good speakers and is far superior as an elocutionary practice to any weekly or less frequent class of elocution. It is also, undoubtedly, for this reason that the first thing the Professor has to do about any prelection on the authors is to read it well.

RULE 20.—*Scriptiones afferendæ in classibus grammaticæ quotidie præter diem Sabbati, in cæteris solutæ quidem orationis quotidie præter diem vacationis et Sabbati, carminis vero bis tantum, proximo scilicet post Dominicum et vacationis diem, Græci demum thematis saltem semel, quo die Magistro libuerit, a prandio.*

"Scriptiones" here means themes in the broadest sense, including imitation exercises and compositions ("Suo Marte").

The number of home written exercises here prescribed

is, in Latin prose five a week in the Grammar classes, Saturday and Sunday only excepted; four a week in the others, the weekly holiday also being exempt. In these latter, verse work is to be brought in on Monday and on the day after the holiday. In all the classes, a Greek theme at least once a week is prescribed, but always for the afternoon session. Thus in all the classes, at least once in the week two themes fall on the same day, a Latin and a Greek. On Monday, besides, two are set down for the higher classes, prose and verse. Saturday is free of all themes because of its being the repetition day. Where there is a full holiday for the "dies vacationis," this day's theme for the Grammar classes will also fall out. So far all is clear; but if we consider Rule 12, sect. 2, New Ratio, what number of vernacular themes is to be given? The Ratio has not settled this point: it has said, however, that pretty much the same method is to be followed in teaching the vernacular as in Latin. Hence we must conclude that the mind of the Commission of 1832 was that vernacular themes also should be ordered. It is clearly left to Superiors to determine how many a week. It is customary in some places to give an English composition for Monday or Friday, or both: in the higher classes, English verse alternately with prose, or less frequently.

As to the number of themes, Suprema is to be counted with the higher classes, for Reg. Prof. Sup. Gramm. 7 outlines a course in Latin verse.

It was forbidden in the Flandro-Belgian Province, 1715, (Ordo Domesticus, p. 21) to give an exemption from a theme even as a reward, "cum hoc potius cedat in studiorum detrimentum." This prohibition was directed to the Prefect; it was already perfectly clear from Reg. 11 that no Professor could of his own authority give such an exemption. It was petitioned by the committee on the Ratio in the Upper German Province, 1602, that on verse days the prose theme might be omitted. The answer of Fr. Aquaviva was: "Nil causæ est cur regula servari non possit, cum ii tantum dies imperentur ante quos plus otii ex præcedente festo vel recreationis die nacti sunt" (Pachtler, 2. 499). If the principle maintained by St. Ignatius in the Spiritual Exercises is true, that one advances according to the amount of his own self-exertion, not that of his director merely, then these provisions for much and frequent written work were well made. It is not easy to conceive, in the light of this Rule, how any one can complain that in the Jesuit system the pupil has nothing to do. He rather has everything to do; the Professor goes before him, indeed, and shows him how, but then

demands personal application and that of not the lightest kind from the pupil who means to advance.

RULE 21-1599.—*Scriptiones corrigendæ ferme privatim et submissa voce cum unoquoque discipulorum, ut aliis interim stylum exercendi tempus detur. Expedit tamen quotidie aliquot exempla, modo ex optimis, modo ex deterrimis, tum initio tum in fine publice recitare atque perpendere.*	
RULE 23.—*Quotidie scriptiones singulorum a Magistro corrigi oporteret, cum præcipuus et maximus inde fructus existat. Si tamen multitudo non patiatur, corrigat quam plurimas potest, ita ut quos uno die discipulos præteriit altero vocet. Eam ob causam, diebus præsertim quibus carmina afferuntur, scriptiones aliquas æmulis emendandas dispertiat (quod quo commodius fiat, unusquisque non suum tantum, sed etiam æmuli nomen a tergo scriptionis inscribat), aliquas ipse Magister pomeridiano tempore dum memoriter recitatur, aliquas, si libuerit, domi corrigat.*	RULE 21-1832.—*Quotidie, etc.—* . . *quam plurimos, ita ut nullum diu incorrectum relinquat. Eam ob causam, etc.—* . . *inscribat), aliquas ipse Magister dum memoriter recitatur, privatim ac submissa voce cum unoquoque discipulorum, reliquas, quantum fieri potest, domi corrigat.*

"Scriptiones" here must mean not only the themes brought from home, but those also which are done in class ("exercitationes"), because the same reason holds for them as for the others.

The private correction "cum unoquoque" is a most valuable institution. It makes each boy see plainly that his individual progress is cared for by his Professor, a feeling which will incite each one to greater care in all his work. The Professor can on these occasions impart that particular instruction which does so much for the education of the boy, while a word of praise or of rebuke then is more precious than a lecture given in public, when companionship deadens its effect. In France the private correction was

even employed by the Professor in the study hall. Private correction is not confined to the Old Ratio, as will be clear from reading the latter part of the corresponding Rule in the New. Neither was public correction unprescribed in the Old Ratio: while in the New, a half-hour is set aside for it daily in Rule 2 of the several Professors. To the two together as much as one hour and a half in the Old and one hour and three-fourths in the New are assigned, more than two-thirds of this time being given to the private correction.

The reason for taking for the public correction the best and the poorest in the class is to incite all to emulation. The best are held up as models, the poorest exposed for an example of what carelessness will lead to.

"Oporteret," says the Rule; therefore, it supposes that the Professor will not correct each boy's theme or themes every day, as their number will not permit this. No boy, says Fr. Sacchini (Parænesis, c. 7, 7) should be neglected more than a week. The New Ratio is a little more strict on the matter of correction "domi," but even it does not prescribe it. After all, in an hour in class eight or ten themes can be privately corrected "cum unoquoque," and the public correction will finish three or four more. If the Rule of the Ratio be observed, there will remain ordinarily not more than a half-hour's work to be done by the Professor in his room. It must be remembered that the *æmuli* also may be utilized for this purpose. This is an important thing, as there is no work more wearing on the Professor than that of correcting themes; with some, it is the only bugbear in their teaching life—and the Ratio removes its terrors.

The private correction is the first thing in both sessions, going on while the memory lessons are being recited and the pupils not thus engaged are at work on an *exercitatio.*

Why are the *æmuli* to correct especially on verse days? Because then the Professor has two themes from each pupil. Does this mean that the themes of their opponents are to be corrected by the *æmuli* at home? The Rule does not state this, but Fr. Vasco (Il Ratio, Parte 3, p. 209) seems to suggest it as a useful expedient. It is not an unknown practice, either; but is subject to some strong objections. Boys, like older people, are not very willing to be exposed before their companions, and, more especially, before their companions' parents.

When the whole number of themes cannot be corrected, it is good to correct a certain portion in all, the first half, say, or the last six lines (Fr. Judde, Instruction, Partie 2, c. 3, sect. 3). It will not do to follow the same order all the time in this. One Professor with a large class of Rhetoric cor-

rected about one half of each English composition, now the first half, now the last, now a part in the middle. The boys then never knew what part would be corrected and were thus forced to write all well.

Cf. Notes on the Ratio Studiorum, p. 49.—Vasco, Il Ratio Studiorum, Parte 3, p. 208.

RULE 22.—*Modus corrigendæ scriptionis in universum est: indicare si quid contra præcepta peccatum sit, interrogare quomodo emendari possit, jubere ut æmuli statim ut aliquid deprehenderint publice corrigant, præceptumque contra quod peccatum est proferant, laudare denique si quid apte perfectum sit. Hoc autem dum publice peragitur, primum discipuli scriptionis exemplum (quod semper præter id quod Magistro describitur afferendum est) secum ipsi legant et emendent.*

1832.—*Conetur etiam Magister ut quam fieri potest sæpius accuratissime emendatas scriptiones dictet.*

1832–SECT. 2.—*Curet quoque Magister ut in scriptionibus distincte et nitide literarum notæ exprimantur et scripturæ ratio sit quam optime ordinata.*

"Indicare" means to remark that there is a mistake; then the Professor is to ask how to correct it. Thus the boys work things out for themselves, are better pleased and profit more—compare Annot. 2 in the Spiritual Exercises: "discurrendo ac ratiocinando per se ipsum et aliquid inveniendo . . majoris est gustus ac fructus spiritualis." The *æmuli* must constantly be on the alert. The Professor is reading A's theme aloud; his opponent B is on the watch for every mistake; to discover one counts a victory for him, but he must call out the rule offended against. Fr. Judde (Instruction, Partie 2, c. 3, sect. 3) suggests that the Professor should have one phrase or sentence of the theme read in the vernacular. Then two pupils are bidden to read out their versions; these are compared and the superiority of one noted and accounted for. Nothing should ever be approved or condemned without the reason being given.

The next clause in the Rule is of moment. Praise and blame are the great instruments for good in the Professor's hands. If he uses them skilfully, he will find all will go on smoothly and success will crown his efforts. A disposition never to be satisfied discourages and takes all spirit out of a boy. It is far better to be too easily pleased than to be

always finding fault. When one shows that he is willing to praise work really well done, he can even blame more freely when blame is due. Does one wish to keep his pupils always straining after better things? He will never do it by always finding fault. Above all things, the boys should never be allowed to imagine that they are despaired of.

This method of correction is set down mainly for the public exercise, but it is best in private, too, to note the mistake and ask the pupil to correct it himself, giving him a hint here and there, if he absolutely needs it. Of course, the Professor will not delay very long for the correct answer, either in public or in private; but there will be few occasions on which he will himself have to quote a rule or otherwise correct, that is if his theme was made up on the prelections and precepts lately seen in class.

The boys are to copy off their theme neatly for the Professor, keeping for their own correction at their seats the first rough copy, which they privately criticize while the Professor is engaged on some one else's sheet. If the Professor corrects the themes, all or some, in his room, it would be good to pick out such faults as are common and at the beginning of the next day's public correction drill the boys on those points. To write them on the blackboard briefly and leave them there several days impresses them on the mind.

The New Ratio adds two passages next, one prescribing the dictation of a perfect edition of the theme, the other calling for good penmanship. The correct copy is not of obligation each day, but as often as may be. It may be the theme as written by one of the best boys, or by one of the poorest, if it should happen that the tail-end of the class has really brought in an excellent piece of work. To dictate a boy's theme as a model, even if with a correction here and there, is a great incentive to him to maintain his high honors and to the rest to merit such for themselves (Fr. Judde, Instruction, Partie 2, c. 3, sect. 3). One Professor had the habit of exacting a few lines written as if in imitation of a copper-plate model. These lines made the boys ashamed to finish up less beautifully.

It is easier to keep paper neat and clean if the themes be exacted on single sheets. The single sheet system, too, enables the Professor to keep the themes longer, if he wishes to give them back when corrected. But, on the other hand, there may be more training in neatness in the copy-book plan, as it exacts far greater care from the author, his opponent and the Professor. The boys should be directed to keep their writing always in perfect order. This is a little

matter in itself, but will tell ever so much for the future. Fr. Sacchini states the reason for this portion of the Rule (Parænesis, c. 7, 8): "Tum quia multum interest consuescere eos quidquid agant studiose ac bene agere; tum quia concinna scriptura ingentes revera et plurimos habet usus, ac potissimum tres; claritatem, vim, voluptatem." Reject a theme once or twice for want of neatness, count a fault for every correction made on the sheet, and you will soon secure good writing (Cf. Scrib. ad Ex. Leges 4).

Should the copies delivered to the Professor be returned? Unmarked, doubtless not, for no good can come of the boys keeping such sheets. If there is question of copy-books, of course, they must be handed back, and soon, as the boys cannot be expected to have an unlimited supply of them. If the themes are corrected, in ink or in pencil, it might impress their mistakes on the boys to see them again. In that case, it would be good to have a constant and easy system of signs for the various kinds of faults; S might stand for spelling, G for grammar, and so on. Some Professors make their pupils write out misspelled words a number of times. Different colored pencils could be used to indicate degrees of literary sin. Or again, the mistakes could be underlined merely, the pupils being obliged to bring back their themes corrected by themselves. This last method seems quite in keeping with the Rule under consideration. Some Professors exact such corrected themes only on Saturday and then all together neatly kept in a book. Boys prize very highly any commendation written on their themes; such praise can be shown to parents. Blame, too, administered in ink has often a telling effect. Parents are often careful enough to look at their sons' exercise books, and many is the lad who has had serious cause to regret a half-line discovered by his father appended to his theme.

The "Instructio pro Magistris" (Thesaurus, p. 42) gives a very useful hint on themes which is put to use by the Ratio itself in two places (Reg. Prof. Rhet. 18, Hum. 10): "Sit locus honestior ubi argumenta diligenter facta suspendantur, verbi gratia Rostra, ubi prosa, Parnassus, ubi carmina," and adds possibly a more valuable means of reward: "His legibus ut immunitate aliqua gaudeat, vel alium etiam semel liberare possit." It then goes on to suggest posting up the bad themes upside down, until they be redeemed by marked diligence. See, too, the "Management of Christian Schools" (p. 137) where good-note checks are described, intended as rewards for excellent work and passing current to buy off from punishments, etc.

It is scarcely necessary to call attention to the usefulness

of a blackboard in the public correction. The pupil may write his own theme there, or another's, or several may be written out for comparison. It seems advisable that all writing in public should be well done. If the Professor, therefore, has a poor handwriting, he will be prudent enough to do very little work at the board himself and will use the hands of such of his pupils as possess an artistic style. Every item of elegance refines a class and should be eagerly employed.

Cf. Juvencius, De Ratione Docendi, c. 2, art. 1.

RULE 24 (RULE 23, 1832). — *Exercitationes varias, dum scripta corrigit (1832, opportuno tempore) pro scholæ gradu, modo hanc modo illam, imperet. Nulla enim re magis adolescentium industria quam satietate languescit.*

RULE 24 – 1832. — *Præter illas scriptiones quæ quotidie in scholis fieri possunt, in omnibus classibus scribatur saltem semel in hebdomada ut minimum per horam.*

"Exercitationes" are done in class and are mostly written, as is seen from the special rules for them in each class, but (Notes on the Ratio Studiorum, p. 29) "may be sometimes made by the boys among themselves in a low tone, chiefly when preparing for examination." Quite a variety of these exercises is set down in the separate rules of the Professors, adapted always to the grade of the students. They are an important element in our system, for in them the pupil is thrown entirely on his own resources, having no such external aid as he can so easily procure at home. They are prescribed, therefore, in the words of the Sketch of 1586: "Ad explorandam discipulorum in scribendo tum promptitudinem, tum fidem (ne scilicet alienis utatur pro suis)."

The *exercitationes* are to be given "dum scripta corrigit," namely, during the recitation of memory lessons (Cf. Rule 2 of the Professors). The New Ratio has, indeed, another phrase here, but it does not seem to mean to modify the older law in this detail, for it assigns no other occupation for those not reciting. It does, however, add that these exercises may be given in place of the public correction every other day, or at some other time agreed upon with the Prefect. The exercise is to be varied, to prevent tedium. It is not out of the way, when the Professor sees his boys are dull, the weather is bad, etc., to turn off for a moment from the regular order to rouse them, or put them in a good

humor. A conundrum to solve does the work. "C C S I" is an example, standing for "the season is backward." Another is "Parvulum suum edere peccatum non est." Again, a certain Professor, the story goes, had a stock of tales sufficient for two years: it may be well concluded that his class was never tiresome, for he was dextrous in the employment of his full treasure. Some who are not able to tell a story well themselves, or to put in a quiet little bit of humor in the right place, might make use of such of their pupils as have the gift of amusing others.

The Professor, of course, cannot spend on giving the exercises much of the time assigned to the recitation of memory lessons, hence Fr. Juvencius (De Ratione Docendi, c. 3, art. 3, sect. 1) suggests that their subject be proposed in a few words. One Professor in France used to read for a few moments a page or so from a classical French author and require a reproduction of what he had read in the pupils' own words.

The 24th Rule of the New Ratio is observed in a number of places in Europe and in some colleges in America by mapping out for the month four or five written examinations, or repetitions, on different subjects successively and embracing in the course of the month all the main studies of the class. Thus, say, the last two hours on each Tuesday are devoted to a Latin theme the first week, a Greek theme the second, and so on. In other places, where this custom does not exist, Professors of Mathematics find it profitable to have their weekly repetition in this way. Others make it a point to turn to advantage thus the otherwise heavy hour that follows dinner immediately in some colleges. The Rule, of course, does not suppose this shall be done every day, but the benefit of an occasional exercise of the sort is manifest. The Professor is not to be idle during the time. One of the objects of the hour or hours so bestowed is that the pupils may be directed in their written work by the Professor actually with them while it is going on. He might, therefore, allow them to come to his desk to ask direction, or he might call them in order, or himself go about the room, giving a hint here on the use of the prelections already explained, a suggestion there on the posture during writing, etc. Students lose a great deal of time and patience from not knowing certain things about the way of writing themes; the Professor must try to educate them in these matters as well as in the studies proper. This is another of those occasions for personal action upon each individual which is so precious an instrument in the hands of a skilful and earnest teacher.

THE TERTIANSHIP AT THE SANTA CUEVA, MANRESA.

A Letter from Father Maas to the Editor.

CUEVA DE SAN IGNACIO,
MANRESA, SPAIN,
June 29, 1894.

REV. AND DEAR FATHER,
P. C.

You must not be too angry with me for not more promptly answering your kind letter of last November. You know that the tertianship is not very apt to produce faithful correspondents, and that Spain with its immeasurable amount of time tends to render one quite regardless of a bagatelle of seven or eight months. You are not the loser by the delay in the long run; for now I shall be obliged to describe the whole year, whereas in November you would have learned only my first impressions, which are not always the truest though they may be the best. But let us come to business.

How do I like the place? Whether I like it or not, it is the best place in the Society for a tertianship. True, it lies in sunny Spain whereas Paray, for instance, is part of "la belle France." But not all Spain lies in the flats around Madrid, and not all France is situated in Paris. Manresa, situated on the outrunners of the Pyrenees, in close vicinity to Montserrat, rivalling in its views the most charming spot of the most picturesque country, is infinitely superior to Paray in the flats of France, with only a canal to adorn it and hard-working mules to enliven it. The four rivers of Manresa warm the heart of any poet, fill the aspirations of any engineer, and leave only one sad impression on the beholder,—a longing for the rivers of Paradise. I am in dead earnest, dear father, for I believe that the natural position of Manresa is a symbol of its place in the order of grace. It was at Manresa that our holy Father first saw the standard of our Society, it was here that he received those numerous visits from our Lord and his Blessed Mother, the number of which the Saint himself estimates to exceed forty, here he had those frequent visions of the most Holy Trinity in which, according to many, he saw of the divine essence what it had been granted to Moses and St. Paul to behold, at Manresa

he wrote the first book of the Society of Jesus, approved of by so many pontiffs, and which according to St. Francis de Sales had even in his day saved more souls than it contains letters. But all this is too well-known to your Reverence to need special mention. It is probably less known what relics of our holy founder are still to be seen at Manresa. I shall describe these at some length in the "Messenger," unless the editors reject my articles. In this letter I shall enumerate only the principal relics, and then pass on to subjects that do not agree with the color of the "Messenger."

Where shall I begin my catalogue of relics? The whole city is a relic of our holy founder; there are the streets stained with the blood of his bare feet, the crosses before which he prayed, the churches which he visited, the doors at which he begged alms, the rivers whose beauty he admired, the air he breathed, the climate and temperature he lived in, the people who still consider him as belonging to them in a special manner, a privilege extended to every son of Ignatius who happens to visit or inhabit Manresa. If you insist on hearing of some particular objects, I must name first the hospital of Santa Lucia in which the Saint lived and did penance for at least three or four months; the church of Santa Lucia alongside of which he had his well-known "Rapto," one of the most remarkable ecstasies in the church of God; the churches of the Carmen, of Santo Domingo, and the Seo, which he daily visited during his eleven months' stay in the city; the chapel near the old cistern at which he worked his first miracle, resuscitating a dead hen; the chapel in the house of the Amigant family where he bore his double sickness with such heroic patience; the convent of Santo Domingo where he suffered the frightful attack of scruples, and where a statue of our Blessed Lady spoke to him; the altar of St. Thomas before which he saw Jesus Christ really present under the Eucharistic species and understood the mystery of that presence; the chapel of Viladordis in which he had his favorite sanctuary of our Blessed Lady; the private house near the last named sanctuary where he used to beg his food and to the owner of which he gave his cincture on leaving Manresa for Barcelona, a relic that is still kept in a silver statue in the house. There is also the Sanctuary of the Guía in which our Blessed Lady spoke to Ignatius directing him to the Santa Cueva; the Santa Cueva itself in which Jesus Christ appeared to the Saint almost every evening in the dress which he wore during the time of his public life, often bringing his Blessed Mother with him, and instructing him in the Spiritual Exercises which the Saint then wrote in the Cueva. You see,

my dear father, that if I were to say only a little of all these relics, I should have to write a book, and you would not know what to do with it. I doubt whether even the "Messenger" will have the courage to print all that ought to be said about this cradle and glory of the Society of Jesus. Let us pass on, therefore, to the life of a tertian at the Santa Cueva in Manresa.

The third year in Spain begins on Oct. 1, and ends on July 31; the long retreat begins on Oct. 10; there is a full holiday every Thursday, a "dia de campo" once a month, a walk two or three times a week, a "paséo en silencio," or a walk in silence, every day; the vacations at Christmas and Easter last about a week, at Pentecost several days. Something will be said about these topics later; I must first give you the "Order of the Day," followed from Oct. 1 to April 1.

Morning: 5 A. M. Rising (optional visit); 5.30–6.30 Meditation; 6.30–8.30 Review, Mass, little hours, breakfast; 8.30–9.00 Rodriguez and Imitation; 9.00–10.30 Study of the Institute; 10.30–11.00 Conference; 11.00–11.45 Visit, free time or manualia; 11.45–12.00 Examen; 12.00–1.30 Dinner, recreation. Afternoon: 1.30–2.00 "Descanso" (sleep); 2.00–2.30 Visit, vespers and complins; 2.30–300 Spiritual reading; 3.30–4.00 Prepare repetition of Institute; 4.00–4.30 "Paséo en silencio;" 4.30–5.45 Visit (in church), matins and lauds, free time; 5.45–6.15 Memory (Gospels, St. Paul, Pss.); 6.15–6.30 Preparation of meditation; 6.30–7.00 Meditation in Santa Cueva or chapel; 7.00–7.30 Free time; 7.30–7.45 Beads; 7.45–8.00 Litanies; 8.00–9.30 Supper, recreation; 9.30–9.45 Points; 9.45–10.00 Examen, followed by optional visit and bed.

Now a word about the various items of the foregoing order. The Spaniards have no special trick of facilitating either the getting up in the morning or of enlivening the long hour that follows it; so, little need be said about that. The Masses in the church at the high altar from 5.15 to 8.30 are all said by the "Tercerones." Besides, every morning a Tertian goes to the "Little Sisters of the Poor" to say Mass at 6.00, and to give Benediction of the Blessed Sacrament on certain days; excepting the time of retreat and triduum, two or three "Tercerones" go every morning to San Ignacio, our other church in Manresa, a five or ten minutes' walk from the Santa Cueva, where they say Mass between 5.30 and 7.00, and hear confessions on given occasions. The Tertians not thus employed, say their Mass in the church of the Cueva at 6.30 or 7.00. Young Manresa is quite well represented in our houses. In the morning they serve Mass, and the rest of the day they spend in playing

"toro" and leap-frog. One of the most striking features of the Spanish boy seems to be that he exercises his lungs more than the rest of his body. In fact, one of our American Tertians is of opinion that certain ones of the boys here are nothing but pants and voice. Everybody goes to breakfast according to his own convenience, any time after 7.30. A roll with either chocolate or coffee and milk—goats' milk I mean—constitutes the morning meal. Each one serves himself, and in winter one is only too happy to see fire at least once a day, by being admitted to the only place where fire is kept. Spaniards are extremely clear in their practical philosophy; fire is for cooking, water is for washing, and wine for drinking. I'm afraid that a great many of these nice clear distinctions have been carried into mental philosophy too.

After the spiritual reading which needs no commentary, the Institute is studied for an hour and a half. The Epitome is our text-book, and the daily lesson ranges from three to about six pages, according to the importance and the difficulty of the matter. Each one tries to put the matter as briefly, clearly and fully, as his mental and bodily condition allows him; in winter, thought, like water, is apt to crystallize according to the state of the thermometer, though in Spain one manages to feel the cold without ever seeing a temperature-marker. After doing the allotted work, one may look up the corresponding references or work ahead, laying in store for an evil hour, or read anything that has any connection at all with the Institute. I have even seen Tertians follow the worldly advice of Aristotle, to shave in order to clear one's brain. The study is followed by what is called Conference: one of the "Tercerones" is called upon to give to a curious audience the benefit of his hour's study, and the Tertian-master is ready to explain what is obscure and to supply what is deficient. Half-an-hour seems very short in listening to this unique colloquy, something like the conversation between the Abbot Daniel and his young disciple, only that it is in Spanish. In this manner we studied first the part that refers to the third year; then we began from the beginning, seeing all that refers to Novices; then we turned to the fourth part of the Epitome, where the inner life common to all degrees of the Society is described; then followed the special parts treating of the Scholastics, the Coadjutors and the Professed; after these we studied the parts referring to the ministry of the Society in the order in which the Epitome enumerates them, with the exception that we placed what refers to the scholasticates immediately before the treatise on colleges for externs

Finally, the duties of the Superiors, high and low, were explained; but I do not think that all can be seen before July 31. This Conference is never omitted, so that one is never entertained by a chapter or an exercise of charity or any other kind of pious and salutary diversion.

On Wednesday and Saturday the Conference is followed by manualia. The "Tercerones" take care of three or four lamps in the house, sweep a "pasillo" and two corridors, both extremely diminutive, keep clean the places on their corridors and attend to the library and the domestic chapel. These last two posts have permanent appointments; the officials for the other duties are appointed once a week. It forms, in fact, one of the weekly excitements of the tertianship to read on Saturday the bulletin, giving the coming week's readers, servers, sweepers, lampadeers and regulators. From the nature of the case, the turns do not come very often. Besides, everyone sweeps his own room twice a week, and takes care of his own lamp. Coal and fire do not give us any trouble.

Dinner, recreation, *siesta*, and the other duties up to preparation of repetition need hardly any comment. During the half-hour allotted to the preparation one is supposed to look over a stated amount of what has been seen in the Institute. In the meeting that follows the preparation, a Tertian is called upon to repeat, and full scope is given for doubts and difficulties. Usually there is great excitement a few minutes after the repetition has begun, and the fight or the discussion commonly lasts till the time is up. In this way one is not only instructed, but also amused, the repartees being at times capital. The "repetitor" either solves the difficulties on the spot or, if he cannot, goes afterward to Father Instructor and has them solved for the next meeting. This kind of meeting is held every Monday, Wednesday and Friday; on Saturday there is a rubrical class instead. The fights on rubrics are at times more lively and amusing than those on the Institute, though they are less malignant. All are carried on in Spanish. During the month preceding the Lenten missions we had a case of conscience instead of the repetition and the class of rites, according to the rules for the Tertians. We had no cases of conscience the rest of the year. I ought also to mention that in the beginning of Lent, when only a part of the men remained in the house, they had a case on the Institute every morning instead of the Conference, Father Instructor himself presiding.

The repetition and the class of rites are rightly followed by a "paséo en silencio," so that the Tertians may cool down and reflect on the things, wise and otherwise, that have been

advanced during the preceding half-hour. The beautiful sky, the pure air and the charming view of Montserrat and its surroundings assist one to raise his heart from earthly strifes to the love of God. If the garden were a little larger, one could wish this "paséo" to last forever; as it is, the path that runs all around the garden is not quite as long as the corridors in Woodstock, and the cross-paths are proportionately shorter. I see here exemplified what they always say in the class of dialects that extension and comprehension proceed in an inverse ratio; we do not walk far, but we do walk much during the half-hour.

There is not much to be said about the rest of the evening. In the office one is struck by the great number of funny Spanish saints; for the memory exercise each one chooses his own lessons from the Psalms, the Gospels or the Epistles of St. Paul, and learns as much as he can. There is no repetition of the memory lesson. The evening meditation is made in the chapel or the Santa Cueva, each one choosing his favorite place. On certain days there is a public discipline in the refectory before supper; the whole community joins in this penitential ceremony on Good Friday and on the eve of St. Ignatius' day; the renovants take the discipline publicly on the eve of the renovation; the brothers on the eve of St. Alphonsus' day; the scholastics on the eve of St. Aloysius' day; the novices on the eve of St. Stanislaus' feast. On Good Friday I was in Barcelona, where the community took the discipline in the church, Rev. Father Rector saying the culpa beforehand. The ceremony—for it is nothing but a ceremony—is very impressive, though it does not involve any physical pain, since the discipline is taken over shirt and cassock, the latter being put on with the open part backward. I should have added that the Tertians take the discipline publicly once during their long retreat, when they meditate on the crucifixion. The other penitential exercises practised before dinner do not differ much from those customary in Woodstock, if you add the begging of food and the washing of dishes.

You have noticed that the foregoing order holds from Oct. 1, to April 1; with the beginning of April the following changes are introduced: In the morning the study of the Institute lasts only an hour and a quarter, so that the Conference, the free time or manualia, and the morning examen are advanced fifteen minutes; in this way there is room left for Litanies which are said in summer from 11.45 to 12.00. On the first Friday of the month throughout the year the tabernacle is opened and the ciborium placed before the veil during Litanies; afterwards the prayer of repara-

tion is added, and Benediction of the Blessed Sacrament given with the ciborium. The hymns "Pange lingua" and "Tantum ergo" are recited in the meantime by the community. The summer afternoon differs from that of winter by having a *siesta* of forty-five instead of thirty minutes. This occasions a fifteen minutes' postponement of the other exercises. Preparation of repetition begins at 3.30, repetition at 4.00, matins and lauds at 4.30 the "paséo en silencio" at 5.30; beads are said fifteen minutes before supper.

Thus we have seen the order of the common day. On Sunday there is an exhortation in the morning instead of the Conference. The subject is put up an hour beforehand, so that the "Tercerones" can reflect upon it. In the hall a Tertian is called upon to discourse for half-an-hour on the heights and the depths of mystical theology. In the afternoon we have no repetition nor memory lesson; an hour's recreation breaks the monotony.—On Tuesday afternoon the time usually taken up by preparation, repetition and "paséo en silencio" is devoted to a walk, for which as well as for that on Thursday afternoon bands are appointed; on all other occasions bands are free both for recreation and walk. —Thursday is a holiday; in the morning we take either a walk of two hours, or an hour's obligatory recreation in the house. In the afternoon we have a walk of obligation for about two hours and a half.—Once a month we have a "dia de campo" or villa day. During the warmer months we go to the villa about 9.00 A. M., and are there for dinner at 12.00; after dinner the different bands accommodate themselves in such a manner as to return to the house about 7.00 P. M. When the weather is too cool for the villa, we have a lunch, amounting to a good dinner, about 10.00 A. M. Immediately after we start out walking and return about 6.00 or 7.00 P. M. I prefer this arrangement by far to the villa day, because one can take an enormous walk on these days. On the "dia de campo" there is "deo gratias" at table in the villa and during the dinner-like lunch in the house.

And how do the "Tercerones" make the experiments prescribed in the Institute? Little need be said about the Spiritual Exercises, since everything is so well determined in our rules. The night meditation is optional, and those who wish to make it must give their name to the excitator; it may be made in the Santa Cueva. The repetitions are commonly prepared privately, so that points are given only for the new meditations. There is, however, a Conference every morning. This reminds me that during the annual triduums, too, points are given only in the evening, not for the afternoon meditation.—The pilgrimage cannot be made

under the present circumstances.—During the month of hospital work we go to the hospital three times a week, on Tuesday and Saturday afternoon and on Thursday morning. On one of my days we had a visit from the Capitan General of Barcelona and the whole of his suite, both military and civil. We do a little sweeping in the public halls and speak to the sick afterwards; this latter performance would have been hard enough for me in Spanish, but since almost all our sick people are Catalan, I can do little else than speak by signs. Few even of our Spanish-speaking Tertians are able to understand them.—The month of low and humble employment is spent in the kitchen or the refectory; those assigned to the kitchen, go there every day from 11.00 till examen time, during first table of dinner, from 7.00 till beads and during first table of supper. The same time is spent in the refectory by those appointed for it, excepting during first table; they work during second table of both dinner and supper instead. The rest of the day follows the common order of time.—The month of the missions resembles very much that in our province, the Tertians preaching or hearing confessions or giving the Exercises according to their respective ability and the needs of the public. Even[1] when at home, the "Tercerones" give a great many retreats; during the year we had about 156 secular priests and about 100 laymen making the Exercises in our house of retreats, and all these were attended to by the Tertians. Commonly, things are arranged so that bands of about twenty receive the points at the same time. The Tertians preach quite frequently: nearly every Sunday in our church at the Santa Cueva; on special occasions in San Ignacio, in the Seo, and in other churches and chapels of the city. They also teach catechism to the band of poor that comes three times a day to our door, numbering in winter about eighty, in summer about sixty. In fact, the poor cost more than the commuuity does. But my letter has grown so long that I'm afraid I shall be home before you get through reading it. I shall be glad to supply any deficiencies and settle any doubts. In union with your prayers and holy sacrifices,

Your Brother in Christ,

A. J. Maas.

[1] Very Rev. Fr. General in a letter to Fr. Instructor commended this practice very highly, since in this way the Tertians learn not only how to make the Exercises but also how to give them. In the same letter his Paternity insisted very much on the study of the Institute.

MY VOYAGE ACROSS THE PACIFIC.

A Letter from Mr. Hornsby to the Editor.

SEMINARIO DE S. JOSÉ, MACAO,
Feb. 6, 1894.

REV. AND DEAR FATHER,
P. C.

My voyage across the Pacific was a pleasant one and quite uneventful, except in so far as the fact itself of crossing the Pacific be considered an event of some interest. With the exception of missionaries, members of the consular and diplomatic service, and the families of naval officers, there are few who cross the Pacific.

I sailed from San Francisco in the *Gælic* of the White Star Co., in the afternoon of June the 25th, 1892. A view of the upper deck shortly before starting showed that we were but few for the saloon, while down below passengers were not wanting. The Chinese flocked on in such numbers, that one might have thought that Congress was frightening them all out of the country, and that Mr. Geary and his supporters might sleep peacefully thenceforward. The Chinese passengers in the steerage numbered about three hundred. Several of them died on the way over, but the doctor embalmed them and did not give us an opportunity of witnessing a burial at sea.

The wharf itself, as we were leaving, might have been mistaken for a scene in Canton, so exclusively was the crowd made up of Chinese. Messrs. Phelan and Sauvè, who had kindly accompanied me to the steamer, stood on the pier amid the Mongolian crowd, and waved a last 'good-bye' as the vessel stood away and steamed up the bay.

The next thing, of course, was the Golden Gate, but how unlike the Golden Gate that the imagination and artists picture for us! There was no evening sun and no gentle breeze, but a leaden sky and a cutting head-wind. The ridges along the coast looked bleak in the haze, the sea looked bleak beneath us, and one would have shivered at the desolate prospect, if he had not shivered in the cold sea-breeze. It was a relief, when the gong announced dinner, to get into the cheerful saloon.

There were eighteen of us, but as some of the ladies

seldom made their appearance, we were few at table. The purser gave me a seat at the corner of one of the tables next to the chief-engineer. At my left was a Miss C., who had spent eleven years as a missionary in Japan, and who was just returning to continue her work, after a year of rest and recuperation spent at her home in Boston. She was a person of considerable experience and she spoke interestingly of the country of her adoption. With regard to Protestant missionary work in Japan, she gave the interesting information that the lady missionaries were more useful than the men. For, she said, the ladies are for the most part single, and they can go with expedition to different parts of the country and open up new places; whereas the men with their wives and families can move about but slowly, and settle in a new place only after the way has been prepared for them!

The chief-engineer was a quiet little Protestant Irishman, in principle a vegetarian, and an enemy of all kinds of excitement, enthusiasm and zeal. He was interesting on subjects in his line and he gave me a nice explanation of a little phenomenon that had excited my curiosity. The tremor imparted to the vessel by the constant pumping of the engine was at times interrupted, and for several seconds she would ride along as free from jarring as if she were at anchor. That was due, he said, to interference between two separate sets of vibrations. A long vessel like the *Gælic*, as he explained, would, when set in motion, fall of itself into vibratory waves from stem to stern, and this is a fact which Spencer uses in his pretty chapter on the Rhythm of Motion. An independent set of vibrations is caused by the engine, and when the waves of one set meet the waves of the other set in opposite phases, they interfere with the result remarked.

When we got out of the Golden Gate, our vessel was put on her south-westerly course to the Sandwich Islands, and the temperature, uncomfortably low on leaving port, moderated day by day. A day or so out we could stand on deck without shivering, and look at the sea and wonder what made it so blue. A young Hungarian, a sociologist by profession, said that the Pacific was decidedly bluer than the Atlantic, and as he had studied science in preparation for his profession, he ventured an explanation. The deep blue of the Pacific was due, he thought, to the prevalence of copper salts in its waters, while the Atlantic, which had rather a greenish tint, abounded more in the salts of iron. I did not think that the reason assigned recommended itself as pro-

foundly scientific, but the young gentleman's scientific attainments were perhaps the least of his accomplishments.

He came from Buda-Pesth, and his manners were so faultless and his frankness so winning, that one could not but like him in spite of his crooked philosophy. We were interested in each other, as he had never seen a Jesuit, and I had never seen a sociologist. He had received his academic education at the Imperial Gymnasium of Vienna, a famous school of the old Society, which is now under the government of secular clergy. He belonged to a Catholic family and had made his first Communion but not his second. So when he gave up music as a profession and took to science, he naturally fell into the popular errors, and being much taken up with the English philosophers, he went to London to pursue his studies. Theoretically his moral principles were low enough, but he was, I hope, as untrue to his principles in morals as he was in speculative matters. He professed with Mill to reject the syllogism, but when a syllogism was proposed to him unawares, I noticed that he dared not treat it with anything but respect. Common sense in logic and common propriety in morals got the better in his case of unsound principles.

As we got down into tropical waters, the glitter of an occasional flying-fish added a little variety to life on deck. The little creatures would dart up suddenly out of the water, skim along twenty or thirty feet and disappear, like a shooting star, before one could call another's attention to the silvery streak in the sunlight. One specimen was obliging enough to fly on board, to give us an opportunity of examining it, a slender little fish, about eight or ten inches long, with sparkling scales, and folding fins that open out like wings. The doctor cut it open and showed us the long air-sack along the back, which makes the little creature so light. In the tropics also the phosphorescence of the water was very pretty along the vessel, but we had none of those brilliant displays which some travellers describe.

What in my opinion was anomalous and a drawback to the perfection of a voyage, was the absence of the British or American tar. All the crew from the boatswains down, and even one or two of the quartermasters, were Chinese. They appeared small and weak, for southern Chinamen are not large men, though they do not appear so small, after one has become accustomed to them. The captain and chief-engineer had nothing but praise for the Chinese sailors and stokers, giving as their principal recommendations that the Chinese hands were always sober, always submissive and obedient, and consequently always available for work. With

the ship-owners, no doubt, an important consideration is that of sailing the vessel at the least expense.

On the morning of July 2, just a week out from San Francisco, we got up to find ourselves steaming along by the old volcanic peaks of the Sandwich Islands. We did not pass the famous active volcanoes, Mauna Loa and Kilauea, but before daybreak we had passed Molokai, the leper island. It was a beautiful morning, and at about half-past six we were near enough to see the pretty little city of Queen Liliuokelani, then reigning but not peacefully on the throne of her fathers. The fresh white houses and the luxuriant vegetation made a very pretty picture at the foot of the green and brown hills. I might have gone ashore immediately to hear Mass for the feast of the Visitation, but we anchored some distance out and everything looked strange, so that I waited for company. After breakfast I went ashore with my Hungarian friend and another gentleman, and took a drive with them down to the beautiful Waikeekee Beach. Our driver was an intelligent young fellow from Australia, and he served as a guide as well. He told us the names of the American merchants and planters, who lived in the fair white houses with the lovely flower beds and the spreading palms. He pointed out the cocoa trees, the bananas and the figs, and he showed us the potato-like plant called *tara*, which yields the natives' chief food. The intervals he beguiled with anecdotes about his late Royal Highness, King Kalakano.

We drove around to the old volcanic peak called the Punch Bowl, and ascended it on foot under a vertical sun. The monsoon was blowing delightfully fresh, and we could afford to make light of the sun. Six or seven miles farther on there was an old crater with high precipitous walls, a place of much beauty and interest, but, though some of our fellow-passengers visited it, we did not get so far. Our driver took us back to the city and made us walk through the market, a place of interest if not of beauty.

I then left my companions in order to visit the church and the missionaries. The fathers belong to the French Congregation of the Sacred Hearts of Jesus and Mary. Those whom I met spoke English indifferently, but I suppose they were familiar with the native dialects. English, of course, was the official language, and everybody in Honolulu, not excepting Chinese, Japanese and natives, spoke or attempted to speak English.

One of the fathers offered to drive me to St. Louis College, and the familiarity of the name as well as my interest in missionary educational work prompted me to accept the

offer at once. The college gate was opened for us by a pleasant-featured, freckled-face little boy, whose familiar cast of countenance rendered unnecessary the father's rather ambiguous explanation that he was "a little Irish." The college was in the hands of the Marist Brothers of Dayton, Ohio, and they seemed to be doing good work. They had pupils of the three classes, whites, natives and mixed, and besides the ordinary branches, they taught music and painting, and they gave entertainments at which royalty sometimes assisted. They said that the native boys were docile and clever enough, but wanting in constancy of application.

The natives form one of the better types of Polynesian races, with straight black hair and countenance less brutal than that of their kindred farther south. All that I saw were dressed in European clothes. They are very fond of flowers, and even the boys wore garlands of red and white blossoms on their hats. The half-whites are as a rule handsome, strong and intelligent, which is more than can be said of most mixtures of that kind. On the pier in the evening, when the passengers were waiting to get back to the steamer, a little girl, brown enough to be a pure Polynesian, walked out and viewed the strangers with some curiosity. I remarked that her flowers were pretty, and she immediately pulled them off her dress and offered them to me. She said that she was waiting for her father, who was captain of the steam-launch that was just coming up, and in a little while she could point him out,—a bluff looking sailor, whose fresh florid countenance had evidently ripened under other than Polynesian suns.

I left the college about three o'clock, and as I had not reached the fathers in time to be invited to dinner, I stepped into a Chinese fruit stall and for five cents purchased an enormous bunch of bananas, upon some of which I made my tropical meal. At the post-office I fortunately fell in with one of the brothers of the college, who took me around to see the Queen's palace. It was quite disappointing, only a plain rectangular building, with nothing but its size and its flag-staff to distinguish it from other residences. How different from the Mikado's ideal oriental palace, surrounded by a triple wall, and not to be seen by vulgar eye! Only the outer wall could be seen, behind which rose a high sloping embankment, shaded by beautiful trees and covered with exquisite verdure, not cropped short, as on unnatural city lawns, but growing in soft and fresh luxuriance. The palace of the Hawaiian monarch left nothing to the imagination; it stood plainly in view, surrounded by a beautiful

garden, it is true, but common-place even for the Queen of the Sandwich Islands.

About sunset the passengers boarded the coal-tender, upon which elegant bark ladies and all were taken back to the steamer. The missionary, Miss C., was not there, but as somebody remarked that the missionary was not the person to be left, we went on without her, and found her at the steamer before us. We had a good view of our vessel as we approached her. She was a stout looking vessel, longer but less handsome than the U. S. frigate *San Francisco*, which was the only steamer in the harbor. The *Gælic* is an English vessel, in the service of an American company, but sailing under the British flag and officered by Englishmen.

Two days out from Honolulu we celebrated the Fourth of July. There was a display of American colors in the saloon, but not without an equal display of British colors, which I thought rather a strange combination. In the evening there was some informal speech-making, some indifferent singing and some drinking of sparkling champagne.

The days passed uneventfully aboard. We had lost one genial passenger in the person of Capt. Watson, U.S.N., an amiable Kentuckian, who had come out to Honolulu to take command of the *San Francisco*.

Between the sixth and the eighth of the month, we had an experience which only those who follow the setting sun across the Pacific can have. On Wednesday, July 6, a notice was put up that the morrow would be Friday, July 8. During the night we crossed the meridian of Greenwich, on the opposite side of the world, and began to reckon our longitude east.

The sea which had not been rough at all, became smoother day by day as we got into the Calms of Cancer. The waves fell to little ripples, and then even the ripples disappeared, and the sea became as smooth as the lake at Beulah when, of a quiet evening, the clouds and the opposite banks are reflected in the water. I had been told that there was always a swell at sea, but I tried in vain to perceive it on that occasion. I had not thought that the great Pacific could become so meek and, but for its unobstructed horizon, wear the appearance of a placid little lake.

One day some of the inhabitants of the deep got up a little performance for our benefit. It was on a bright morning before breakfast, that the chief-engineer came around and called out, rather excitedly for a person of his equal temperament, "Come, Harry, and see the porpoises." Now Harry was only one individual, the little boy of a naval officer, but it might have been supposed from the general

alacrity with which the call was responded to, that we all went by the name of Harry. On reaching the starboard, we saw a number of porpoises, some twenty or thirty I should say, jumping up and splashing about on the surface of the sparkling water. They seemed happy playfellows that found their lives, with the bright sun above and the cool depths beneath, altogether too delightful to be always spent swimming about soberly, without an occasional extraordinary manifestation of their good spirits.

On the night of the thirteenth we entered the bay of Yeddo, and when we got up next morning we were already anchored in the harbor of Yokohama. The *Gælic* is not fast, even for a Pacific steamer, and it had taken us eighteen days to make the voyage of fifty-five hundred miles from San Francisco.

Yokohama has a splendid harbor, worthy of the port of Japan's capital. Yeddo, the present Tokio, was for centuries the residence of the great *shoguus*, who were the chiefs of the feudal lords and whose power was such that they left to the emperor but the shadow of a rule. In 1868 the emperor overthrew the Shogun of that period, asserted his imperial rights, and removed his capital from Kioto, the old Meaco, in the West, to Yeddo, thenceforward called Tokio, in the East. As Tokio was not a port, a town at once sprang up on a convenient harbor and grew rapidly into the present flourishing port of Yokohama. There are many foreigners in the city, and they reside principally on a high elevation to the south known as the Bluff. So important is the foreign community, that the names of streets and shop signs are given in English as well as in Japanese.

After a day ashore I returned rather early to the steamer, and at the dinner hour I was the only one aboard to sit down with the captain. Though stern with his crew and a little short with passengers, I had found the captain a pleasant old gentleman, and our evening together was an enjoyable one. It happened to be the centennial anniversary of the fall of the Bastile, and the two French vessels in port, a mail steamer and a man-of-war, were beautifully illuminated.

Early next morning the second officer was telling me what sights we should see on the way out of the bay, when he suddenly broke in with "Position, sir," and took an unceremonious leave. It was only after a moment's reflection that I realized that his last words were merely an answer to the captain's muttered command, and my attention was thus called to the interesting discipline and the disposition of the officers on getting under weigh. The captain was on his bridge with an officer at the telegraph and a quartermaster

at the wheel. The chief-officer was on the forecastle with a boatswain and his hands, to cast off from the buoy, and a quartermaster, to carry the captain's orders, stood on the bridge leading to the forecastle. The second officer and a quartermaster went aft, and the captain's boy took his stand just below the bridge. The immediate answer to the telegraph from the engine-room, and the prompt obedience of the engine indicated a corresponding disposition of the men below.

We had before us a trifle of sixteen hundred miles to Hong-Kong, and the passage proved tedious and lifeless. My Hungarian friend and most of the other passengers had stopped at Yokohama, and the passengers whom we took on at that port were not in the high spirits of those who crossed the Pacific. They were just going back to work, some in Manilla and some in Hong-Kong, after a short vacation in Japan. We had a Hong-Kong editor of vapid loquacity and doubtful reputation, and as an offset, a young officer of gentle, unobtrusive manners, the nephew of Sir Arthur Helps. Mr. Helps was a little scandalized at the way our old captain misplaced his h's, and when I remarked that I thought that was common in some parts of England, he assured me rather seriously, that nowhere in England was the aspirate misplaced by gentle-folk.

When we got out of the Bay of Yeddo and steamed down the coast, there was much straining of eyes to catch a view of Fuji-yama, Japan's famous mountain, which has the reputation of being the most regular and beautiful solitary peak in the world. The day, however, was so hazy that it was only by the assiduous use of a good glass and our imaginations, that we could see the mountain at all.

The heat became excessive as we got down along the southern coast of China. Some tried to make it appear tolerable by telling me that it was nothing to what I had to expect in Macao.

Steaming day and night along the coast of China, it is impossible not to be impressed by the great empire with its teeming millions. Camoens, the old adventurer and poet of the sixteenth century, was the first to record his impressions of "Cathay's proud empire, that boasts of her lands and her wealth unheeded, and lords it from the burning tropics to the frozen zone." Then, in the same century, the Apostle, whose dauntless zeal would lead him to the noblest conquest, testified by the ardor of his last unfulfilled mission, to the greatness of the empire, off the coast of which he yielded up his heroic spirit.

On the morning of July 20, with a rolling sea and a drizzling rain and a chilly wind, we neared our last port. We were all on deck in spite of the disagreeable weather. Our vessel's prow pointed directly to the barren hills of the China coast, and it was only when we came quite near that a narrow winding passage was revealed. We steamed in slowly and entered the magnificent harbor of Hong-Kong. I did not pay much attention to the places that were pointed out, nor to the vessels around us, except to the Macao steamer, by which I hoped to reach my destination that day.

We anchored about noon, and I had my baggage on deck to leave at once, but waited to bid the captain good-bye. He delayed up on his bridge, and I went up there to take my leave. Though we had been friendly during the passage, twenty-five days are not long for an acquaintance, and I had not expected more then a conventional parting. I was a little surprised, therefore, when he went beyond the mere formalities.—"Good-bye," he said, paternally, in a pleasant and serious tone, "may God be with you, for I can't be with you always."

I caught the Macao steamer and thus ended my voyage to China.

JAMAICA'S NEGRO PROPHET.

A Letter from Father Beauclerk to the Editor.

26 North St., Kingston,
May 29, 1894.

Rev. Dear Father,
P. C.

Your last number of the Woodstock Letters has an account, and a pretty faithful one, from the N. Y. *Sun*, of the doings of the negro prophet, Bedward, and his followers. The positive indecencies did not go on long; the craze, however, continues and the Wednesday-pilgrims still flock thither, not now so much from Kingston and its neighborhood, where people are beginning to feel ashamed of the affair, but from the more distant parts of the country, into which exaggerated tales of cures have gradually penetrated with the result natural to an exceedingly superstitious people. Any cures that have some foundation in truth must, I suppose, be attributed to the wholesome effect of a long walk and a good bath.

My chief object in writing to you, is to place in your hands a number of newspaper cuttings and the bishop's pastoral which I gathered together at the time, and which show the Catholic action taken in the matter. I really have not the time to put them into "form," but you have in them the makings of an article which will show Ours at least, that the craze was met and foiled in its effect as regard Catholics, by the one true Church which in a country of its own would have quashed the movement in its initial stage.

I remain,
Yours faithfully in Christ,
Henry Beauclerk.

The following is the Pastoral of Bishop Gordon issued in September, 1893, more than a year ago.

✠

CHARLES,

By the grace of God and the favour of the Apostolic See,
Bishop of Thyatira
and
Vicar Apostolic of Jamaica, to the Catholics of Jamaica.

It having been brought to our attention that scenes of the most indecent, degrading and superstitious character are

being enacted at August Town in the vicinity of Kingston, We, in virtue of the authority committed to us by the Apostolic See, hereby ordain and command that all Catholics refrain from visiting the waters of August Town, from using them, or encouraging others to use them, until this restriction be withdrawn.

We, moreover, direct this notice to be read at all the services on Sunday, Sept. 17, and Sept. 24, and at all the Catholic Schools on Tuesday,[1] Sept. 19, and Sept. 26.

Some two weeks after this Pastoral was communicated to the Catholics of Jamaica, the Most Rev. Enos Nuttall, D.D., who is the Bishop of the Established Church of England and is styled the "Primate of the West Indies," not feeling disposed to send to the newspapers, or otherwise publish a formal communication on the subject, agreed to state his views in the form of replies to leading questions put by a reporter of one of the Jamaica newspapers, called the "Gleaner." In reply to one of the questions he went out of his way to attack Bishop Gordon and the Catholic Church. We copy from the "Gleaner" this question and answer:—

"Attention has been called to the fact that you have not adopted the course which has been taken by Bishop Gordon who has issued an order to the members of his church not to attend the proceedings at Hope. Do you object to take such a course?"

"I have not felt it desirable to issue to the members of the Church of England a formal prohibition against visiting August Town as the Right Rev. Bishop Gordon, S. J., has done in regard to the members of the Roman Catholic Church. He has his way and I have mine. Devout Roman Catholics will obey his injunctions just as most devout Church folks will be guided by the less formal commands which we of the Church of England have laid upon them. Many nominal adherents of all communications will certainly go to see the sight, and of course there are large numbers of persons, especially in the country district, who are beyond the reach of the influence of ministers of religion in such a matter as this. It is perhaps fair to say that it is somewhat interesting to notice that pretended miracles are banned in Jamaica by the local representative of the same Church authority which blesses, and regulates, and patronizes them in France. To me superstition is superstition, whether it is exhibited under the patronage of the Roman Catholic Church at Lourdes, or in the exhibition of the Holy Coat of Trèves, or whether it is exhibited by an obscure black man at August Town, the sole

[1] Wednesday from 10 to 3 A. M. is the day and time when Bedward blesses the water, and thereby confers upon it miraculous powers.—H. B.

difference being the absence of that which is offensive to morals in the superstitions that are under the patronage of the Church. As regards the question of putting down this particular Jamaica superstition by order, I think it is quite clear from the history of Christian missions that the course I have specified has resulted more successfully in the long run in ridding peoples of their superstitions than that which directs and controls their every movement."

To these "views" of Bishop Nuttall, Bishop Gordon replied by the following letter which was published in the "Gleaner," on Oct. 5, 1893, two days after the report of the interview with Bishop Nuttall:—

To the Editor of the Gleaner.

Sir,—Holding as I do the chief pastoral care of the Catholics of Jamaica it is not my custom to enter the arena of controversy, especially in the public press; nevertheless I am always ready to give a reason for the faith that is in me, when occasions arise which give the public a right to expect it, and to impose on me the duty of giving information on the doctrines and practices of the Catholic Church.

Such an occasion is the publication by you of an interview between your Reporter and Bishop Nuttall in which the latter expresses doubt as to the opportuneness of my action in regard to the August Town delusion, and surprise at the supposed antagonism between the method of procedure of the Catholic Bishop in Jamaica and of his brethren in France, Germany or elsewhere, in regard to supernatural occurrences or such as are supposed to be so by a large number of people.

To understand the action of the Catholic Church through the Bishops on such occasions, it is necessary to state her doctrine with regard to the supernatural. Briefly it is this: First, the Catholic Church believes in the possibility of miracles. Secondly, she believes that in order that our faith may be conformable to reason, a complete chain of supernatural events as related in the Bible was wrought by God either directly or indirectly through His Prophets and Apostles. These two articles all Catholics are bound to hold as of faith. Thirdly, although the Catholic Church has not defined it, still it is her belief, and she acts on it in her administration, that the age of miracles has not passed. God has nowhere said so; on the contrary He implies in the last chapter of St. Mark that miracles will confirm the faith until the end of the world. Such a belief is, moreover, in harmony with His providence over human affairs, and with the analogy of faith as contained in the Holy Scriptures.

Hence, though no single miracle since the closing of Revelation in the time of the Apostles is of faith, Catholics have no difficulty in accepting as a whole the series of mirales re-

lated in the Acts of the Martyrs, or by the Fathers of the Church, and those related by others in ecclesiastical history, whose testimony is worthy of credence; for what the Almighty has done before He can do again.

This being the doctrine of the Church, what course of conduct does she expect on the occurrence of what are said to be supernatural events, from those who are warned in Acts xx. 28 to "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God?" Clearly the Bishop of the locality in which the occurrence takes place is bound in obedience to this command to inquire into the matter, so as the more surely to guide his flock.

Now the result of this inquiry may be: First, that, on the face of it, the supposed miracle is a palpable fraud: secondly, that, after mature deliberation, and careful sifting of evidence, it is proved to be a delusion; or lastly, that it appears impossible from the testimony of witnesses worthy of credence, such as medical men and others capable of judging, to attribute cures, etc., to any other agency than that of God superseding His own natural laws.

In the latter case the Bishop may either suspend his judgment, or else he may encourage his people in a belief which he cannot help but share himself. At all events he must respect the right of his flock to judge for themselves. Hence, he can neither force the belief of any modern miracle upon them, nor dissuade them from believing what he cannot prove to be merely natural. In the first two cases the Bishop is bound to denounce the fraud or delusion, and, *a fortiori*, if they are accompanied by circumstances of gross immorality, is he bound to forbid his flock to encourage in any way such offence against the divine Majesty of God.

This has been my action in regard to the present Jamaica superstition.

As regards what is happening at Lourdes, although I have not been there, I have read such reports of medical men concerning cures wrought there as to convince me that had I been Bishop there, I could not off-hand have condemned the pilgrims as superstitious.

The same holds good with regard to the pilgrims to the Holy Coat at Trèves. Before judging their case, it will be well to recall to our mind the account given in Holy Scripture of the woman cured by merely touching our Saviour's garment, and also the 19th Chapter of the Acts where it is said, "God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them." In the face of such Scriptural testimony, before we brand as superstitious, the Bishop of Trèves and the pilgrims, we must prove, either that the coat exhibited as that worn by our Lord is not genuine, in which case cures said to

be wrought by its agency, will evidently be not genuine, or else that God has ceased, in our days, to allow the occurrence of miracles by touch of the garments once worn by our Lord Jesus Christ or His Saints. Otherwise we must stand reproved for condemning those whose reason for arriving at their conclusions we have no means of judging.

I am, Sir,

Your obdt. servant,

✠ CHAS. GORDON.

To this letter of Bishop Gordon, Bishop Nuttall replied a few days later, as follows :—

To the Editor of the Gleaner.

Sir,—I have read in the "Gleaner" of 5th Oct., the letter of the Right Reverend Bishop Gordon dealing with one part of my remarks as published by you on 3rd Oct., on "The Hope River Observances." I have also read the letter of "Impartial Observer" in the "Gleaner" of 7th Oct., with your editorial note appended, to the effect that religious controversy cannot be carried on in the columns of the "Gleaner."

2. While it was fitting that Bishop Gordon's rejoinder to my statement should immediately appear, it is my conviction that until the August Town excitement has passed away further controversy on the particular phase of the question discussed by Bishop Gordon would not be for the public benefit. I trust, however, when the proper time arises, if not in the "Gleaner" yet in some other way, the subject may beneficially be pursued further. It is to be hoped that, when desirable, questions of fact and opinion within the religious sphere may be sifted and tested without injury to mutual respect and esteem, and without violence or bitterness of language. Bishop Gordon's rejoinder to the statement I made is in substance and form what I expected :—dignified and temperate, and setting forth the usual Roman Catholic view of the case. It will not be difficult at a suitable time hereafter for me, notwithstanding that rejoinder, to show the truth and the importance of the position I took in the statements you published. If I had needed a little help I should have found it in some of the reckless statements of "Impartial Observer."

3. In conclusion I should like to say that the present importance of the question raised lies in the fact that we shall never judge rightly of our own people in this country, and deal with them in the spirit of the truest wisdom in such matters as the Hope River observances, till we have made an honest study and comparison of what some call the beliefs and religious enthusiasms of the peoples of various countries

—what others call their superstitions—and what another section calls religious belief in one instance, and superstition in another.

Yours very truly,
E. JAMAICA.

Kingston, 9th Oct., 1893.

The interview of Bishop Nuttall with the reporter and his reply to Bishop Gordon gave rise to much discussion which has turned decidedly to the advantage of the Catholic Church, as the following extracts from Protestant and Independent newspapers will show.—"The Falmouth Gazette" (Episcopalian) under the date of October 11, has the following:—

THE TWO BISHOPS IN JAMAICA.

We have heard some severe strictures, from many of our Protestant Co-Religionists, on the conduct of Bishop Nuttall, who has gone out of the strict line of his Episcopal duties by referring to the pilgrimage of Roman Catholics to Lourdes, and their veneration for the Holy coat of Trèves, as possible excuses for the disgusting displays of fanaticism and folly among the thousands of ignorant people, who resort to the stream running through Mona Estate in St. Andrew, to be cleansed and purified of their diseases. Every intelligent person knows that neither the pilgrimage to Lourdes, nor the inspection of the Holy coat, forms any part of the worship of the Creator, or the adoration of the Saviour, by the Roman Catholic Church. Nor is there any the slightest resemblance between the decent and orderly conduct of the people who visit *Lourdes*, and the disgusting rabble that brutify themselves and outrage all decency at Mona Estate. We think Bishop Gordon, of the Roman Catholic Church in Jamaica, acted most wisely in persuading his people, *from his Pulpit* to shun the Mona stream, and to consider the pollution and suffering that would result to them if they partook of, or indulged in the foul waters, of it. Had *our* Bishop Nuttall followed the course of the Roman Catholic Bishop, by addressing *his* people from one of the many Episcopal Pulpits in Kingston, and advising and urging them to abstain from visiting the Mona stream, or partaking of its filthy water, he would have acted a wise part; but his Lordship preferred to be interviewed by a penny-a-liner of the Kingston Newspaper press, and to indulge in silly comparisons which had no relation to the disgusting, and we may justly add, profligate exhibitions, going on every Wednesday on the Plantation of Mr. Verley, a pious member of the Protestant Episcopal Church in Kingston. Of course, it is hard for a poor Gentleman like Mr. Verley to abstain from sending a ton of bread loaves to meet the hungry wants of the thousands who repair

to his Estate, every Wednesday, to slake their thirst, and purify their bodies in the running stream, and we can well understand what a roaring trade in fried fish, and supports to hungry stomachs must result to Caterers who supply the comforts. The whole detestable affair is a mere business trick, we believe, something similar to what are called fools on Race courses, and which have been recently imported into this Island. Let Bishop Nuttall attack the Mona craze, and other abominations around, and about him, in St. Andrew, and Kingston, and leave Bishop Gordon, and his Roman Catholic flocks, to pursue their even ways, without molestation, or interruption from the discordant blast of Episcopal trumpets.

Another journal (Gall's) in its issue for September 26, 1893, after praising Bishop Gordon for his Pastoral and for prohibiting his people, "through personal influence and affection" to visit August Town, asks us to look at the other side, as follows:—

Let us now turn and look on the other side, where the true Protestant missionary has died out and where the clergyman of to-day resides in a luxurious dwelling surrounded by all the comforts of life in a fashionable street, or more likely a pen residence, to which the thirsting soul of the enquirer after truth must come if he desires "the means of grace,"—all because the easy-going ministers cannot endure the work of pastoral visitation even of the sick. In fact, he would rather sit in some Methodist Book store and make money by selling *Ally Sloper*, *Punch*, the *Sporting Times*, envelopes and note paper, in competition with City Booksellers and Stationers, than visit the widow and the fatherless in their distress. He has lived so long among his people, preaching far over their heads and taking no care whatever to do more than mystify the way of Truth, by mixing up the Galatians with the August Town fanatics, as if much learning had made him mad. Then in the usual style, so characteristic of the Wesleyan Trinity of modern growth, the Minister thinks he can "command" his congregation, and that they are bound to comply with his behests, delivered with a despotic manner, and in threatening language, in the belief that, "having such a grip of the affairs of Coke Chapel, and *perhaps for other reasons*, it was not desirable to move" the Incumbent, who has been encumbering the ground as well as the pulpit for thirteen years, shutting out the other Methodist ministers and young men, who would have made a very different show in Kingston.

The Rev. Mr. Geddes was met on Wednesday night at Ebenezer, and at Coke on Friday night, by the leaders of the respective chapels, whom he had threatened to "read out" of the connection if they ever went to August Town again

either to bathe, or drink water, or even to look on at all. And what did they tell Mr. Geddes? There was next to a riot in the school-room. They plainly told him that they would pay no attention whatever, either to his commands or his threats, and if there must be a choice of connections, they would prefer "the Prophet" Bedward, because his discourses were better understood, and there was more in them than they ever heard in Coke pulpit, and they would rather see Bedward in Coke pulpit than Mr. Geddes. They told him that Bedward was an unassuming man who lived in an humble dwelling, and was not exclusive and domineering over his people. They told him that Bedward did not enforce class money or worry them with collections and cantatas, nor did he charge admission for anything that he wanted them to listen to. They were sick of this money, money, money: this give, give, give, and get nothing. These threats to read them out of the connection were a farce — he could read them out as soon as he liked, and they became so demonstrative and so riotous that Mr. Geddes became uneasy for his own safety, and sent for a constable.

Yet we are told in the *Wesleyan Messenger*—"The Coke Incumbent has been, and is looked on, as serving Methodism generally, in many ways; for this, *and perhaps for other reasons*, he is giving a prolonged lease—(thirteen years), and it is admittedly an inconvenient course to change your representative—one who has "such a good grip" of the congregation (?) and "your affairs." "It would be impolitic to change"—and yet, Wednesday at Ebenezer, and Friday at Coke, shows what THIRTEEN YEARS of Missionary Labour (save the mark!) can do, and how necessary it is that some change should be immediately effected. Let Aston Gardner and Arthur Hylton sell *Ally Sloper* and *Punch* to the Wesleyan readers, and McCartney in King Street and Rouse & Wood in Church Street sell the paper, envelopes and stationery; while the Coke Incumbent, with fewer threats and less inflation, seeks the sick, the dying, and the destitute in the lanes and alleys of Kingston who are not attending any place of worship and who cannot pay for a class ticket—following the example of those they so much affect to belittle,—Father Hogan, Father MacCormack, and Father Parker, James Cochrane, George Downer, and Parson Braithwaite.

The Scripture gives us the text—"By their fruits ye shall know them."

The same journal, after Bishop Gordon's letter had been published, says:—

Bishop Gordon has published an admirable reply to the uncalled-for comments respecting him, which appeared recently in the columns of a contemporary while discussing the

subject of modern miracles. There are so very many subjects upon which Catholics and Protestants can agree, it is mischievous to raise controversy. Every man is entitled to put faith in God and faith in the Scripture wherein His word is revealed, and if one body of men conscientiously believe that the age of miracles is not yet passed, what right has another section to challenge him or dispute with him? The mixing up of "Mona water" with the "Faith cures" at Lourdes is simply going from the sublime to the ridiculous. The object of our contemporary was very evident to induce Bishop Nuttall to write for their columns or dictate an article, and then afterwards to drag in Bishop Gordon by way of reply! Our contemporary succeeded: but we think the result will be to make Bishop Nuttall less communicative and more cautious of Pressmen in future.

The "Jamaica Post," the leading paper of Jamaica and "independent" in religion, has a leading editorial entitled "Chords and Discords" in its issue of October 17, 1893, from which we extract the following:—

We are no advocates for the Church of Rome, nor in fact for any religious organization as such. We claim to be unsectarian and eclectic. The eclectic method is the one which above all others best recommends itself to our adoption especially in the treatment of social questions.

No religious denomination here, in our opinion can claim a monopoly of usefulness, disinterestedness, and earnestness; but if any such claim could be advanced and sustained we know of no other by which it could be besides the Romish Church. The simple Christian faith allied as it was to an ardent humanity in Joseph Dupont extorted the love and admiration of even the scoffer; still we do not think that the stern puritans who, amongst others, assembled on the platform to do honor to simple Christian excellence meant by their presence to stultify or abjure their own convictions. They had nothing to do with Romanism, they were simply honoring the memory of a man to whom all religions, all nationalities, all races were alike. We have said that we are no advocates of the Church of Rome as such. We regard her as we regard the other denominations professing to have the spiritual and social welfare of the people at heart. In our issue of the 23rd ult., treating the question of the *laches* of the leaders of the people we referred to the prompt and effective action of Bishop Gordon in dealing with the idiots who are allowing themselves to be gulled by the lunatic Bedward, and we pointed to the fact questioned by no man of knowledge, that the methods and resources of the Romish Church were found equal to the emergency whilst those of the Protestant Churches were anything but equal. We are not concerned to defend the "Power of the keys" but we say, that however deplorable may be

the admission, still the fact remains; given a social stratum so ignorant that it cannot be reasoned with but must be rigorously handled, that power has been found ready and effective on an emergency. We are no advocates of Rome, but we can assure our Protestant friends that it is not by writing in the newspapers that the tactics of the Propaganda are to be met and foiled. As a work of human policy no institution approaches the Romish Church. Wherever found she is found in youthful vigor and activity allied to mature experience and wisdom; and it is a mistake to suppose that the enlightenment of the age is unfavourable to her progress. What is now taking place in our midst ought to be a lesson to those who would hold their own against her here. In reckoning with her as a force there is one thing they may reckon she will *not* do *i. e.*, waste her time and energies over useless controversies. Her ministers and sisters of charity will *act*, not talk. Equally in the mansion of the wealthy and in the hovel of the wretched and starving will they be found, comforting the afflicted, soothing the sick, and with words and signs that are of such wonderful potency, strengthening the soul to meet the dread call of death. They are not deterred by pestilence much less by the minor deterrents when duty summons them.

We draw this picture with no desire to flatter or unduly to extol. Rather would we see Protestant clergymen meeting the Romanists on their own ground, using their own tactics and thereby gaining over the hearts of men and women the same sway which the Romish Church holds. Wise Protestants all over the world see that in dealing with the Romish Church they have to deal with an organizing intelligence that omits nothing in its scheme and that fits everything in its right place, and in grappling with it they, with true instinct, immediately discover that the heart that inspires this vast organization is one that beats in ready response to all human needs.

This is what ought certainly long ago to have been seen and felt here Unfortunately the reverse of this has been the case. We know of a Protestant clergyman who refused to visit a sick Christian craving for the sacrament and whose excuse was the distance he would have to walk after administering the sacred rite. It cannot be unknown to a great number of Protestant clergymen that their flocks openly express impatience and even disgust at the demands made on them for money in view of the slight benefits received in return. Recent disclosures with respect to the doings of certain dissenting clergymen have not tended to raise the cloth in popular esteem and respect, nor have the overt acts of insubordination amongst congregations generally with which the public has lately been edified done much to confirm outsiders in their opinion of the power possessed by the minister over his flock.

What our correspondent J. J. K. F. states may be true but it is wholly inapplicable to the case. The minister is not "a trained detective" nor is it "his duty to disguise himself and hunt through the bush to catch obeahmen red handed." We admit this but we say the question is not here. We insist that after nearly half a century of Christian teaching and spiritual guidance, the very worst forms of savage superstition still exist among a people who may reasonably be supposed to have been brought under the powerfully moulding influence of such teaching; nor must it be forgotten that for years during that term one Church was amply endowed. Attacking the Church of Rome and calling attention to the waters of Lourdes will not explain the stunning fact that crowds here defy their ministers and persist in going to drink the waters of Bedward. Let our ministers realize this—bring it home to themselves as something real and vital; when they take holy orders they abandon all ideas and thoughts of "society" and of "functions." Thenceforth they can have but one aim, one purpose in life. Their lot is ever after cast in with the poor and lowly and wretched. That their lot is so cast is the *raison d'etre* of the high respect and deference that are paid to them. If they rightly and in the proper spirit act up to this ideal their influence with their flock will be such that fear neither of Bedward nor of obeahmen will ever disturb their dreams. And further, the Church of Rome, be she never so powerful, will find her efforts futile when directed against a body animated by so high and noble an ideal.

We know that our correspondent is one of the few whose gaze is ever fixed on an ideal such as we have tried to shadow in writing the article. We think that the spirit of acrimonious controversy which has been set agoing by the Bishop of Jamaica [Bishop Nuttall] is unfortunate. It can have but one result—that of strengthening the poor deluded people in their belief in the prophetic power of Bedward and in the healing power of dirty water. It certainly won't strengthen the legitimate influence of the clergy.

The public opinion as shown by these journals seem to have had but little influence on Bishop Nuttall, for the "Jamaica Post" of Feb. 3, 1894, contains the following letter from Bishop Gordon:—

(*To the Editor of the Jamaica Post.*)

Sir,—It was with deep regret that I saw in the newspapers of yesterday and the day before, Bishop Nuttall's renewed attempt to kindle the flames of religious animosity in our peaceful community, which so signally failed, at the time when the Bedward craze began to attract public attention. He complains that the vials of wrath were poured out upon him on that occasion, but this is surely an illusion. I had

the principal say in the controversy, and I think there was nothing in the exposition of Catholic doctrine and practice that I gave, which was unworthy of a Christian Bishop. In truth the public feeling at the time in as far as I could gauge it, was rather one of painful anxiety, at seeing a man of Bishop Nuttall's standing resort to methods of less civilized days, when the Inspired Word, the message of peace and good-will to men, was used as a means of rousing the worst passions, leading to hatred and to deeds of blood.

This feeling of anxiety will be intensified I am sure by the lamentable exhibition he made before the Church of England Synod. There he not only repeated the accusations he formerly made against the Catholic Church without answering my line of argument, but he condescended to insinuate oft-refuted calumnies, as that Catholics only remained Catholics on account of their ignorance of Scripture. Just as if people did not know that if we have the Bible at all it is due to the thousands of Catholic monks and others who for centuries before printing, made it a labor of love to multiply copies of it.—Just as if it was not known that long before Luther existed, what was called the People's Bible, was extensively printed and published by the block system ; and that one of the first books printed by the Catholic Gutenberg, the father of printing, properly so-called, was the Bible.—Just as if it were not known that the latest encyclical of the present Pope deals entirely with the necessity of a more accurate and assiduous study of sacred Scripture in view of the attacks of modern infidels.

Truly, it is sad to see a man so shrewd and business-like in most things as Bishop Nuttall, tell an assembly of educated men that the sure way to convert a Catholic was to give him some knowledge of Scripture supplemented by a few object lessons on certain West Indian islands, and other countries. The gigantic intellect and deep learning of men like Newman, Manning, and Hope Scott, whom Gladstone termed the flower of his generation, and hundreds of others of lesser note, principally clergymen who joined and continually are joining the Catholic Church, had surely a deeper grasp of Scripture than most others can ever hope to possess, and Bishop Nuttall could hardly think of teaching our present Secretary of State for the Colonies, the Marquess of Ripon, very much either about Scripture or certain West Indian islands, than he knows at present.

Surely if the Catholic Church were the silly mixture of fraud and superstition which Bishop Nuttall imagines it, and would have the Synod and the people of Jamaica believe, the most learned and the ablest intellects of our race would not embrace it, in the full light of modern knowledge. It would be well then if he studied the religion of the bulk of Christians more deeply, before stigmatizing it and insulting so many of the most estimable of his fellow citizens.

For my part, when I landed in the island, I announced my mission as one of peace and good-will, that no bitter word should ever cross my lips in regard to fellow Christians, and that my endeavour would always be to promote charity and what I thought for the public weal. Foremost of all amongst them, is the repressing of religious animosities, a far more deadly evil than Bedwardism, and one which it is a pleasure for me to testify, that Bishop Nuttall gave me, even although at the eleventh hour effectual aid to hold in check in the secondary schools, which are to teach our future generation. —I am etc.

CHAS. GORDON.

APOSTOLIC WORK IN THE ARGENTINE REPUBLIC, CHILE, AND PARAGUAY.

Extracts from a Letter of Mr. Homs.

BUENOS AYRES, Feb. 22, 1894.

REV. AND DEAR FATHER,

P. C.

Being in vacation I have time to tell you of the labors of our fathers. The Lord is pleased to do much good by the Conferences of St. Vincent de Paul, under the direction of Fr. Jordan. Last year they were 72; this year they come up to 120, scattered all over the Argentine Republic. Thirty-five of them are in Buenos Ayres, and the work done by them is wonderful. At the end of the year, each conference prints an account of its labors. I have read several of these publications, and I assure you they are very edifying. The members go their rounds of charity, bringing temporal aid to the needy and at the same time keep their eyes open, like faithful watch-dogs, for spiritual miseries. Whenever they know of a child to be baptized, of a couple that live in concubinage, of a hard sinner who has not gone to the sacraments for years, they give notice to the fathers, who go and do the rest. They seem to have a special grace to bring the priest to the death-bed of the worst kind of wretches, open enemies of the Church and anything holy. I could relate many cases. Yesterday one of our fathers was at the bedside of a young man of twenty-four, a quondam pupil of Ours belonging to a bad family. The doctors and the whole family were indignant when a lady, a distant relative of the dying boy, suggested the calling of a priest.

The lady, however, was not in the least disconcerted. She ran to our college, ordered a coach, and invited one of the fathers to go there. He did so, and in spite of the physicians, he induced the boy to make his confession and receive the other sacraments, thus restoring contentment to his soul. With college boys, more good is done than we can see exteriorly. A boy from my class last winter slept for a whole week on the floor for mortification. God in his mercy prevented any sickness following from it.

In Cordoba great good is done by the Exercises, which are given sometimes to entire villages. The fathers who have been there relate, that the people are wont to make disciplines out of a certain hide, with which they sometimes flagellate themselves even to blood. The saintly Fr. Corlucci does a great deal of good with his largely attended school for poor children, and his brass-band. A year ago they presented him with a horse to serve as premium at the end of the term. He raffled it among twenty who competed for it. A small boy got it and immediately galloped away amid the *vivas* of his comrades. About that time there were rumors of a revolution, so the people hearing the yells of the boys through the city were greatly alarmed thinking that the rebel mine had exploded.

At Ramos Mejia, where our scholastics spend their vacation, much good is done with catechism classes. We teach boys and girls on alternate days. The great majority of them receive no other religious instruction but this given during our vacations. On the 2nd of February, feast of our Chapel, they will make their first Communion. There is among the children a boy who was brought up in the "pampas," and had never before this heard even the name of God. He has come constantly, morning and evening, sometimes under a burning sun and wind, sometimes enveloped in clouds of dust. To-day, Sunday 27, he makes his first Communion. Our pilgrims to the mother country have just arrived here on their way to Spain.

CHILE.

Let us pass the Cordillera and proceed to Chile. Fabulous things are told of Fr. Mas. He gives the exercises frequently to numerous and distinguished audiences, and he seems to have a very special grace for that work. He is also particularly successful with prisoners, among whom he has organized some splendid celebrations. After one of them, an enthusiastic telegram was sent, in the name of all, to our Holy Father the Pope. In the senate of Chile there

is a senator who is an intrepid Catholic and a distinguished friend of Ours, by the name of Walker Martinez. Last year he defended the freedom of the schools in a long series of eloquent discourses. Although he did not obtain the freedom he advocated, some little concessions were made, for example, that the school-commissioners would go to the colleges for examinations, that the number of examinations would be somewhat reduced, etc. He is now demonstrating that the clergy can and should take part in politics, understanding this word in its Catholic and genuine sense.

PARAGUAY.

With regard to the Mission of Paraguay, we have the permission of V. R. Fr. General and of the president of that Republic to go there, but at present we cannot effect the opening of the mission for want of men. We have already eleven houses, five of which are colleges, and our men are less than three hundred. From the mother province few men are able to come, as it has as many colleges and residences as it can supply at present. Nevertheless we don't lose the hope of one day entering Paraguay.

NOTES FROM BLACKWELL'S ISLAND.

A Letter from Father Schleuter to Father Rector.

City Hospital,
Blackwell's Island,
July 4, 1894.

Rev. and Dear Father Jerge,
P. C.

From your experience while here you will agree with me when I say, that a priest can find on Blackwell's Island just as much solid work as he may desire. If one were able and willing to work every day for twenty-four hours, he would still be obliged to let many chances of doing solid spiritual good pass by. Both the Hospital and the Penitentiary seem to be intended by Divine Providence as a kind of Manresa. At least there can be no doubt that to have been sent to the Penitentiary, or to have been forced to come to the Hospital, proves for many, the greatest spiritual blessings they have ever received. Persons are constantly met with in the Hos-

pital and in the Penitentiary, who have never made their first Communion, not even their first Confession, or who have almost entirely forgotten what religious knowledge they may have acquired in their youth. To discover all this spiritual misery, it is indeed necessary to keep track of all who come in. I have tried to do this in the Hospital; it would be impossible to do it in the Penitentiary. I have met with only a few, who have refused to tell how long he or she has been away from confession. Having acquired this knowledge I try to induce them to make their confession. I have thus seen numerous highly edifying and consoling instances of true conversion; for since the vices which bring these people to the Island owe their existence for the most part, not so much to bad will, as to poverty and wicked surroundings, there are seldom persons met with, who have lost their faith. With very rare exceptions the patients are anxious to receive the consolations of religion. After having made their peace with God, they often linger for months without complaint, fully reconciled to the will of God, awaiting death without fear, but with consoling confidence. Many patients recover and leave the hospital so much spiritually changed and invigorated, that they bring to their families a happiness never before known. The same may be said of many who leave the Penitentiary. Thus a continued flow of spiritual blessings, coming from the Islands, irrigates the metropolis, and the conviction, that to work here means to work indirectly also for the spiritual welfare of thousands never, perhaps, to be met with, is certainly a powerful motive to keep alive hard-tried courage and zeal.

Since October, 1893, I have had evening devotions in the chapel of the Hospital. I say the rosary with those present, including the meditations of the mysteries. After the rosary follows the litany of the Blessed Virgin. Then, either a short reading or instruction. This is followed by night prayers, including examination of conscience. Although these evening-devotions take up a good deal of time this sacrifice is compensated for by the great spiritual good derived from them. Protestants and Jews as well as Catholics are present, and there can be no doubt that they are for some at least the means by which divine grace leads them to the knowledge of Holy Church.

On Monday afternoon after baptizing the babies in the Maternity-Hospital, I hear confessions in the waiting-room of the Maternity-Hospital. On the following morning I bring holy Communion to those who have confessed. All the Catholic women, even those who do not intend to go to Communion, then gather around me in the

middle-room. Before and after Communion I recite the prayers, adding some remarks as the feast of the day may suggest. I try to keep track of all Catholic women entering the Maternity-Hospital, and insist on their going to confession. Some receive holy Communion two or three times before leaving the waiting-room. I consider this a most important work, as during the last twelve months, ending June 30, 1894, no less than 230 children were baptized here. It has, besides, been noticed, that since the custom of visiting the Maternity waiting-room was introduced, quite a different spirit has been reigning there. A pious lady, who at my suggestion visits the waiting-room on Sundays, whenever possible for her to do so, had, about two years ago, the courage to hang up there two large chromos, one representing the Sacred Heart of Jesus, the other the Heart of Mary. No endeavor has ever been made to remove them, and they thus continue to bring down heavenly blessings upon the inmates. Besides, with good Catholic reading matter I provide the inmates of the waiting-room also with pious pictures. The consequence of this is, that the walls are now decorated with pious and edifying pictures instead of with profane ones. I have sent a number of the children from here to the Infant-Asylum, among them some children belonging to Protestants and Jews. Sister Irene regrets that she cannot admit as many as I can send. This is much to be deplored, since Protestants are able and only too willing to take children of Catholic parents into their asylums, which means that they will be lost for the Church. I find the distribution of good Catholic reading matter among the patients and prisoners a truly apostolic work, preventing much evil and producing a great deal of good. Happily the Superior Council of the St. Vincent de Paul Society, the Cathedral library, our own St. Francis Xavier's College, and some good friends have now for about two years enabled me to distribute every week useful Catholic reading-matter in the Hospital and in the Penitentiary. In the Penitentiary, Catholic papers, periodicals, and the like are distributed among the prisoners every Sunday when leaving the chapel. More valuable Catholic books are distributed by the librarian of the Penitentiary.

There is now a committee of gentlemen who visit the hospital every Sunday from 10 to 12 o'clock. They do this under the auspices of the Superior Council of the St. Vincent de Paul Society. Their mere presence, they being all well educated gentlemen, has a most salutary effect on the patients. Before they go to their repective wards they say their prayers in my room. They do the same after their

visit when they meet in my room to report. There is every reason to hope, that soon each women's ward will have its regular lady-visitor. This will help very much to counteract the working of Protestant missionary-ladies, who, well provided with whatever can please suffering patients, constantly visit the hospital, trying to find Catholics, whom they can induce to enter one of the many Protestant homes in New York. After such visits the Hospital is flooded with Protestant tracts and papers.

On Palm Sunday, His Grace the Archbishop of New York, confirmed 106 prisoners, and 37 persons in the Hospital. Father Gasson and Father Mulry helped me to hear the confessions of those who were to be confirmed. Many others in the Penitentiary and in the Hospital availed themselves of the chance offered to make their confession to a missionary father. On Passion Sunday, when the Confirmation was expected to take place, 152 went to holy Communion in the Penitentiary chapel. On Palm Sunday, with only a few exceptions, those who had been confirmed before Mass, received holy Communion. Among those confirmed a good number were first Communicants. The confirmation in the Hospital took place late in the afternoon, after His Grace had returned from the city. After confirmation in the chapel, His Grace, in full pontificals, followed me to the different wards and pavillion where sick persons, unable to come to church, but anxious to be confirmed, awaited him. This was a very edifying sight and brought great consolation to many. I think in future the visit of some Tertian Fathers to the Island during Lent should be made a settled part of their missionary work. Let us even hope, that the time is not distant when even a mission can be given in the Penitentiary.

On account of small-pox cases in the Hospital there were no admissions of new patients for some weeks and for five Sundays I was prevented from having service in the Penitentiary. The scare in the Penitentiary was so great, that not only no one of the Hospital was allowed near the Penitentiary, but, as some malicious tongue proclaimed, even the use of the telephone was threatened.

Allow me, before I close, to make a suggestion. The work of the Islands being confided to our Society, there should be always some fathers especially trained for this kind of work. I feel very much myself this want of such special training. The work being hard and exhausting, good health and bodily strength are necessary. Some knowledge of the different kinds of sickness, and their danger of proving fatal, is indispensable. The more lan-

guages one knows, the better. After English, German is the most necessary. After German comes Italian. French and Spanish are desirable, but less so than Polish, Bohemian, Hungarian, or Russian. I wonder whether any of our fathers has a knowledge of the Slavonian languages, or can gather courage to study them as a preparation for work on Blackwell's Island! I close with a short account of last year's work, ending June 30, 1894:—

Two hundred and thirty infants and 23 adults were baptized; 53 Protestants were received into the Church. There were 391 deaths of Catholics; of these twenty-five were converts and five baptized adults. One hundred and thirty made their first Communion; among them 85 negligent Catholics and 45 converts. Thirty-four negligent Catholics made their first confession. There were 1158 confessions *ultra annum;* 3275 particles were consecrated. This little which has been done, may give an idea of what could be done by one fully fitted for this work.

I hope Your Reverence will be satisfied with this meagre account and help me by your pious prayers.

I remain Your Reverence's

Humble Servant in Xto,

J. P. M. SCHLEUTER.

THE SPANISH PILGRIMS AT ROME.

Extracts from the Letters of Fr. Francisco Falgueras to the Rev. Fr. Provincial of the Aragon Province, written during the Spanish Pilgrimage to Rome.

ROME, April 16, 1894.

REV. AND DEAR FATHER PROVINCIAL,

P. C.

The solemnity of the beatification of Diego de Cadiz took place yesterday morning, April 15, amid the greatest splendor. It was a grand sight to see the Vatican Basilica decorated and lighted as it was, and the magnificent ceremony, in the afternoon, unique on account of the enthusiasm shown by the Spaniards. Forty thousand tickets were distributed, and three thousand persons were added to the ten thousand pilgrims already in Rome, so that about fifty thousand of the faithful were present in St. Peter's. Though there have been more numerous gatherings since the election of Pope Leo XIII., as last year when ninety thousand were assembled, we have never seen so consoling a spectacle as that of yesterday.

No sooner had the Pope appeared, carried in his "sella gestatoria" than the most vigorous cheers burst forth, the Spaniards communicating their ardor and fervor to all the strangers, who were astounded at this sudden outburst. While the Holy Father was carried very slowly before all the pilgrims, blessing them and smiling pleasantly, they cheered, clapped their hands, and waved their handkerchiefs and hats. The enthusiasm far exceeded that of last year. I have noticed on former occasions that when the Pope descends from his chair the cheering ceases, but yesterday it was impossible to restrain the Spaniards from cheering the Pope as King of Rome, even during the recitation of the first decade of the rosary. This enthusiasm would have seemed wanting in respect, had not the strangers been aware that it came from a people who hold their faith and their allegiance to the Pope as their most precious treasures,—a people of the nation of Ferdinand and Isabella, the countrymen of Ignatius of Loyola and St. Francis Xavier. Our

pilgrims, the great majority of whom were men, wept like children. After the conclusion of the rosary, a hymn to the Blessed, the "Te Deum" etc., the Pope was about to pass a few moments in prayer before the picture of the Blessed, when the pilgrims, perceiving that all the acts of public devotion were over, began with renewed vigor to cry: "Long live the Pope, the reigning Pontiff, the King of Rome!" and so hearty were their cheers that the Sovereign Pontiff was obliged to be seated again to receive anew the expressions of love and esteem that Spain feels for the common Father of all. Everyone seemed to be imbued with the single idea of showing his allegiance and love for the chair of St. Peter. The newspapers, edited by Freemasons, said that the Spaniards seemed to be crazy, furious, even mad; and mad and furious they were against the usurpers and persecutors of the Church. It was almost impossible to restrain them from giving full scope to their feeling as they went out of the sacred edifice and along the Piazza of St. Peter. The Italian troops, policemen in civilian clothes, and even the general-in-chief of the royal troops were close at hand, in order to quell any serious disturbance, but the royal officer remained at a respectable distance as a lively struggle would have followed upon his interference with the Spaniards who were mostly all old soldiers. Finally, a Spanish soldier (who, by the by, was allowed to wear his uniform during the pilgrimage) ordered the pilgrims to give twice more three cheers for the Pope and then to stop; and the Spaniards did full justice to the order as it came from a countryman. In a few moments the Swiss Guard happened to pass by, and were received with such an outburst of enthusiasm that the Italian troops, and especially the officers, were mad with rage on seeing the contempt with which the Spaniards looked at them.

April 18. The Pope is receiving the priests to the number of two hundred at a time; and I hope that Father Goberna, Father Vincent, and Father Sanz will obtain an audience on next Thursday. His Holiness said to the priests: "The Society is necessary not only in Spain but all over the world." The Mass was said by the Pope at the main altar where the beatification of John de Avila took place. There were present, besides the ten thousand two hundred and twenty-five pilgrims, the Spanish colony and three thousand strangers. It is said that the Holy Father wept at the fervor and enthusiam shown by these pilgrims.

April 23. The spectacle which we saw on the 15th inst. was grand and magnificent, but was equalled by the testimony that the Spaniards yesterday gave of their love and

veneration for the reigning Pontiff. There were present at the solemnity of the beatification of Diego de Cadiz, besides the four thousand Spaniards who were already in Rome, six thousand five hundred who formed the second expedition. The church was magnificently decorated and well lighted. On the main altar was the picture of the Blessed Diego de Cadiz decorated with silk and velvet, representing the two miracles approved in the Cause of Beatification. One of these was the sudden cure of a nun who came with the pilgrims. After the reading of the decree, the singing of the "Te Deum," etc., the veil was drawn aside and the picture was exposed to the veneration of the faithful. The bells announced that the solemn moment had come, that the people in the church were praying before the picture of Blessed Diego de Cadiz. Solemn Mass was then said at which the cardinals, the Spanish bishops, and the consultors of the Sacred Congregation of Rites, etc., were present. The solemnity of the morning was grand but was surpassed by that of the afternoon when there were about fifty thousand persons present. As soon as the Pope appeared he was received by the Basques, Navarros, and Catalans with a cheer that sounded as the shout on a battle-field. When the Pope came to the altar two thousand voices sang the beautiful song, "Spain ever ready to stand for Rome and its rights." Then followed cheers of "Long live the Pope!" etc.

April 24. His Holiness said Mass for the Spaniards. When Mass and thanksgiving were over and while the Pope was giving an audience to the Spanish sailors, four thousand Basques sang the hymn of St. Ignatius with such hearty feeling as to awaken the admiration of everybody. Then followed cheer upon cheer for the Pope, the King of Rome. His Holiness has granted several audiences to the Spaniards during these days. Our pilgrims leave behind them the idea that Spain is a nation where the faith is still very strong. There have been eighteen thousand six hundred Spaniards in Rome during the pilgrimage. The Italian government and Freemasonry have witnessed something they did not quite expect. The government was certainly desirous to act with the Spaniards as they had acted with the French pilgrims, but they thought wiser than to do so. When Crispi understood what would have happened in case of any interference, he had the good sense to countermand his orders, and appointed an additional number of troops and policemen, whose duty was to see that the Spaniards should not be molested. Even the newspapers of the Freemasons have changed their tune during these few days, and in the custom-houses and elsewhere the Spaniards

have been treated with a good deal of respect. One stupid fellow who had dared in the presence of the Spaniards to cry, "Down with the Pope, Three cheers for Freemasonry," received such a sound thrashing that he will remember it all the days of his life. I hope, dear father, that this pilgrimage will bring forth abundant fruit. Our Society has gained great prestige from it and the Marquis of Comillas proudly tells his many listeners, that the greater part of this undertaking and of its success is due to the Society. Ours have taken a most active interest in it, going over all Spain, animating the people to show plainly what they felt in their hearts; and the people have listened and have placed themselves under our care. Cardinal Rampolla told the Marquis of Comillas that he would like to see Father Vincent and, after the audience the cardinal visited him and thanked him in the name of the Pope for the happy success of the pilgrimage, and for all that our fathers have done, encouraging them to increase the number of working men's clubs. His Holiness also encouraged the bishops to further the same work. I remain,

Servus infimus in Xto.,

FRANCISCO FALGUERAS.

NOTE.—We publish this letter because this pilgrimage was originated by our Spanish Fathers and conducted by them, and is thus eminently a work of the Society. That our fathers did not take a more prominent part in public is due only to the fact that they desired to escape an attack from the enemies of the Society, who, even as it was, did not fail, in certain journals, to accuse us of bringing the pilgrimage about, and threatening revenge when they should have an occasion.—*Editor of the* LETTERS.

THREE YEARS OF A COADJUTOR BROTHER IN ALASKA.

A Letter from Brother Thomas Power to Father R. Gleeson.

SANTA CLARA COLLEGE,
Dec. 20, 1893.

REV. AND DEAR FATHER GLEESON,
P. C.

Here I am back again in Santa Clara having left Alaska on October the 16th, 1893. When we parted—you for Woodstock and I for Alaska—I had promised to send you a few lines from this remote part of the world, but for one reason or another I have been unable to do so. However, acting up to the old saying, "better late than never," I at last send you this my rather tardy letter.

TRAVELLING BY SEA.

Let me begin by giving you an idea of how we travel and carry our freight by sea to our different stations. You must know, first, that our steamer is too small to allow us to stow away all our freight in it. What then do we do? Why we place our freight on three or four barges the largest of which carries not less than twenty-five tons and thus tow it along to our various stations. Our little steamer is quite equal to the task; for it bears within its oaken ribs the force of two powerful engines. This is the self-same steamer of which Fr. Superior ordered me to be captain and chief-engineer, with one of the natives as my assistant. I have been running her now for three summers and, thanks to Divine Providence, without meeting with any fatal accident. Of course, when we set forth with our freight for the different stations on the Yukon we first make certain that we shall have fine weather during our journey; since eighty miles of the stormy Behring Sea lie between St. Michael's and the mouth of the Yukon. The town of St. Michael's, the starting point of our journey, is on the north side of the St. Michael's Island, and when you leave for the Yukon you steam out of the harbor westward. You continue in this direction for a distance of about three miles. Here you

round a rocky point with Egg Island on your right and make straight for the south end of the Island. You must now pass through a narrow and crooked strait which separates Steward's Island from St. Michael's. There is a strong current running through this neck of water and in consequence you must steam through very slowly and carefully, the more so as there is a large number of sunken rocks on both sides of the strait. Here a few years ago the steamer "Arctic" was lost, and her loss brought great hardship to the miners, living two thousand miles up the Yukon, on account of the scarcity of provisions following upon that disaster. No doubt, you have heard or read how these poor fellows had to make their way down the river to get something to eat, scattering themselves here and there along the banks of the Yukon; how good Fr. Ragaru at Nulato shared with them his scanty provisions; how he was afterwards forced to make a long trip to St. Michael's to procure a little for himself; and how ingratitude was the payment he received from some of these miners. Many of them came down as far as St. Michael's, demanded food from the agent and got it in short order. I am told that quite a number of them never paid the company for what they had received from it.

But I am wandering away from my subject. To come back then, I suppose that you have safely passed through this narrow and dangerous strait, and that your course is now due south over the broad bosom of Behring Sea. Cape Romansoff can now be seen far ahead on the port bow. It looms up like a big island, but on nearer approach you will soon see its junction with the mainland Now is the time that the fireman has to work. The throttle is kept wide open as we are all in a hurry to cross as speedily as possible this treacherous piece of water. If a western wind rises you may expect a pretty good shaking up and if it blows quite stiffly you will soon see the white-capped waves rolling aboard. Sometimes, but with great risk of losing all, seafarers attempt to put into a little village called Pikmiktalik, half-way across; but if the tide is out, it is safer by far to remain on the high sea and take your chances than cross a shallow bar under the guidance, as is too often the case, of a pilot ignorant of the channel. Let me add here, in passing, that Father Judge and I had a close call in this same place. We have now reached the mouth of the Yukon, and if it be low water we must wait till the tide comes in before attempting to cross the bar. Whilst waiting you cannot help noticing how the coast, as far as the eye can see, is covered with driftwood which has been carried down by the Yukon. After entering the river and sailing a few

miles up stream, you reach the little village, Cutlic. It is the first stopping station on our way up, and here our fathers coming down from the coast leave seal-oil, skins, etc., to be sent to our residence on the Yukon. On my way up from St. Michael's these are taken aboard and carried to their respective destinations. Here also the river steamers stop to clean their boilers and tighten up their journals preparatory to their battling against the swift and mighty Yukon. There is a Russian trader in this village by the name of Kumkoff. He has a sailing boat of his own and goes every year to St. Michael's for his own goods. I once towed him across the sea, and ever since, on my coming to the village, he makes me a present of geese, ducks and fish.

THE YUKON AND ITS FLEET.

The course of the Yukon, as every native knows, is very tortuous and abounds in islands and sloughs without number. The right bank of the river is mountainous whilst its left is flat and low; both banks are heavily wooded till within a few miles off the coast. Speaking of the crookedness of the river reminds me of a saying in vogue with the people of Alaska. Whenever one of them wishes to speak mockingly of a thing that is anything but straight he is accustomed to say, "straight like the Yukon." The current of this river is very swift averaging three or four miles an hour and in some places flowing as fast as six miles an hour. If you were to judge the speed of your vessel from the way in which the engines were working, and from the water rushing by her sides, you would imagine you were making very great progress, but, taking a mark on the opposite bank and judging by that, you will soon be undeceived as to your imaginary speed. Many a minute have I spent at the engine-door enjoying in this way my own deception.

There are eight steamers plying on the river. Two of them—the Arctic and the Yukon—belong to the Alaska Commercial Co.; one known as the P. B. Ware belongs to the North American Trading Co.; and three others—the Explorer, New Racquet and Cora—are owned by different traders. The remaining two, St. Michael and Challenge, are our own. The St. Michael, as you have already learned, is a river boat, whilst the Challenge is an ocean steam-schooner which Fr. Tosi has bought for the purpose of tending to the coast stations. Some of the boats just named make three trips to St. Michael's but ours make but two.

AN ACCIDENT—RECOURSE TO ST. JOSEPH.

An engineer in this remote part of the world has to be extremely careful in his use of hammer and chisel, for on meeting with a breakage he must do his own repairing as best he can with his limited supply of fittings and tools. Up here we have no foundries, no machine-shops, no blacksmith's shops, and no hardware stores. The nearest of these are but three thousand miles away. Last winter I was obliged to make a trip of over a thousand miles, with my dogs and two Indians, to get a fitting for the main steam pipe that had been broken shortly after my pilot had run me on a bar. Here my steamer was forced to remain all winter given up by everyone as lost. But the power of St. Joseph is not weaker up here in Alaska than it is in less rough and less wild parts of the world. Fortunately I had in my engine-room a statue of St. Joseph, given me by Sister Superior Mary Stephen. At its feet some Indian boys and myself made novenas and daily said many prayers begging the saint to save our steamer—which was so necessary to the mission—from being crushed to pieces by the floating ice. St. Joseph heard our prayers. It is true we got an awful shaking up when the ice struck our steamer for the last time, tossing it up on the bank and in among the trees, but St. Joseph again came to our assistance and brought us out of danger. After the ice had cleared away I steamed up the Yukon to Nulato. Here Fr. Ragaru said a Mass of thanksgiving to St. Joseph for our deliverance. The good father had prayed long and hard for our safety whilst dangers were threatening us from all sides. Fr. Judge and Br. Giordano also helped us with their fervent prayers. Gratitude forces me to say again that St. Joseph is doing a great deal for our Mission.

TRAVELLING WITH DOGS AND SLEIGHS.

Concerning our mode of travelling with dogs and sleighs and the difficulties entailed in such journeys, Fr. Barnum has given full information in his letter to Fr. Richards. But it is clear from his letter that the dogs of his pack took kindly to him, and in consequence he was able to handle them without much danger. I myself, however, have not been always so successful, and as long as I live I will remember the close call I had on the 10th of February, 1893, whilst journeying from Nulato to Kozyrevsky with a pack of strange dogs. On starting Fr. Ragaru had instructed

the Indians not to go far from the sleigh so that in case of any mishap—such as, the entanglement of the dogs in the harness, or a breakage of it or even the sleigh's capsizing—they would be within hearing distance and come quickly to my assistance. But on the day above mentioned the snow was soft, and I told the two Indians that were with me to go ahead and beat down a trail for the dogs whilst I myself would take care of the sleigh. In a short time the Indians were far ahead and out of hearing. As ill-fortune would have it, the dogs all of a sudden got very much entangled in their harness. I naturally attempted to free them but quickly learned that they were not to be handled by a greenhorn like myself. Now I confess to a little weakness in the knees when standing in front of a steam-boiler about to explode at any moment, but, on this occasion, I believe I shook all over. It was, however, but for a moment. I took in the situation immediately and clearly saw my danger; besides, I was greatly handicapped on account of my snow-shoes, and to fall down meant to be torn to pieces. This was the state of the question, and what was I to do? In fact, to make matters still more interesting, my good stout stick was thirty feet away at the end of the sleigh. Well, I passed down amongst them as coolly and as friendly as possible, using all the while my best Eskimo Blarney. On reaching the end of the sleigh I stood for an instant, the coward within me having the upper-hand. But it was only for an instant. Whether or no it was the thought of how base it was for an engineer and an Irishman, and a Jesuit at that, to fly from danger, I cannot say: still I felt my blood getting warm. I was now ready for a fight and the coward within me—that had been running things rather high but a moment before—I cast out of me. Meanwhile the glaring eyes of the fierce pack were fixed on me, closely watching me as I fastened well my snow-shoes and took a firmer hold of my stick. My next step was to walk boldly up to the leader which was sitting down and facing me. He, too, looked as if he was ready for a fight. Between him and the rest of the pack were but about five feet of rope. Stooping down and watching him closely for fear of his jumping on me unawares, I took hold of the rope. The rope once in my hand I jerked him towards me and at the same time dealt him a severe blow with my stick. We had a sharp struggle for a few moments and then he veered to one side. I followed him up till he was thoroughly convinced that it was I who was running the sleigh. When I had convinced the leader of my superiority the other brutes quietly gave in their vote for a blind obedience to my future wishes. Now that things

had quieted down and I had time to take in leisurely the whole affair, I saw that I had failed to take one necessary precaution before commencing the fight, and that was in the very beginning to have thrown my sleigh on its side. For if they had got the best of me in the fight, and it had been possible for me to get away from them, they could not have caught me on account of the resistance offered by the sleigh whilst on its side.

FEROCITY OF THE DOGS.

Though a child can scare one of these creatures when it is separated from the pack, when they are together even a man has good reason to fear them.

In the winter of 1891, I saved a little girl from being killed by them. It happened in this way. Two boys were bringing water on a sleigh to the Sisters' house. When they were coming down from the rear end of the house this little girl of whom I have spoken was coming around from the front of the house. On seeing the dogs she turned round and ran away. The dogs at once made after her—the boys losing all control of them. The little girl ran around a wood-pile, but before she could reach a place of safety they downed her and began to tear her to pieces. It happened that just then the door of my work-shop was open, and as good luck would have it, I was looking in that direction. I saw that the child could not escape the dogs. I, therefore, ran out of my shop as fast as I could, picking up a stick on my way. On reaching the spot a truly sickening sight lay before me. The whole band of curs, or rather as many of them as could get at the child, were literally devouring her. I jumped into the midst of them and laid my stick on them hot and heavy till I scattered the devils right and left. I myself was on the point of being thrown down by their harness as they rushed aside. I then picked up the poor little girl and carried her into the house, where Fr. Tosi cared for her for a long while before he succeeded in bringing her out of danger. These animals are very destructive. In the winter of 1892 we lost all our sheep which had been devoured by them.

These same brutes nearly finished our best Jersey cow and later on they brought the Sisters to grief by killing off their excellent breed of Maltese cats. Neither did they spare Fr. Superior's pet, a large grey cat, and this is the tale of its awful fate. It was a pleasant summer afternoon and Fr. Superior had both door and window open when in walked poor puss placing herself at full length on the sill of

the open window. She, unaware of what was about to happen, carelessly allowed her tail to hang gracefully out from the window. The hungry dogs seeing the wriggling tail, crawled up towards it, grabbed it in the twinkling of an eye and before Fr. Superior could give any aid to his unfortunate pet tore her limb from limb.

THE REINDEER.

It would be a great blessing if these wolf-dogs could be replaced by other beasts of burden. This is the almost universal opinion in Alaska and our Government in consequence has now a herd of reindeer at Port Clarence. They were brought here from Siberia by Capt. Healy of the U. S. S. "Bear," and it is the intention of the officials to stock the country with them. All, however, who are capable of giving an opinion on the matter, say that the enterprise cannot prove successful unless the government appoints an officer to bring about the extermination of the dogs. The reason is plain. For otherwise the deer in a short time would be killed off by these ferocious animals. The reindeer at Port Clarence will—if I am not mistaken—be distributed this year, and fifty of them have been kindly promised our mission by the government. If Divine Providence would favor the introduction of these animals into this part of the world, the poor Eskimo people would thereby be benefitted in various ways. For the reindeer is not only a beast of burden and easily acclimatized, but its flesh can be eaten, its skin can be used for clothing, and last, but not least, it is self-supporting, subsisting as it does on the short vegetation that lies buried under the snow.

TRIALS WITH OTHER DOGS.

It is impossible to have other dogs than the native ones to do any good in Alaska. My little experience in the matter has been this. You know that I brought with me from San Francisco two fine Newfoundland pups, hoping to better matters by crossing them with the Alaskan dogs. The fact of the matter is that the poor little creatures died shortly after their arrival on account of the severity of the climate. Again when Fr. Robaut joined me at Kozyrevsky as I was on my way to the coast, he had with him five dogs that had been sired by Jack, the large Newfoundland which Br. Cunningham had brought along with him from San Francisco to Alaska. From Kozyrevsky we had to make a severe and bitter journey to our house on the Keni-

lic. During the afternoon of the day of our arrival at home, one of the dogs dropped apparently dead but on closer examination the poor beast proved to have but fainted. The kind father, in consequence, put him on the sleigh hoping to bring him to, on our reaching the village. The unfortunate creature shortly after rolled off the sleigh and was left behind. Strange to say he came to of himself and followed us to the house. After receiving a good supper he was now supposed to be all right, but three days later he, together with others of the same breed, died on account of the sufferings and hardships they had met with on the journey. This was, at least for us, proof enough that neither the dogs brought into Alaska nor their offspring could thrive in these cold regions. The native dogs on the contrary seem to be proof against the severity of the climate and can work even for days without eating. Wherefore, if you are caught in a snow-storm and have but a limited supply of fish for your dogs, you will soon learn what an immense gain all this will prove for you.

A SEVERE JOURNEY.

I have already mentioned that the journey of Fr. Robaut and myself to our house on the Kenilic was a pretty severe one. We in fact for three whole days were lost in a blinding snow-storm. On the first day our guide, after we had crossed the Yukon, mistook a big slough for the Kenilic River and led us out of our way. We had to travel all that day to no purpose, and on the next our guide got so bewildered that he was unable to recognize any part of the country. So there was nothing left for us to do but to retrace our steps. Some of the dogs were now getting very weak and could not last much longer. Our guide, you must know, on setting out had told us that we should strike a village every night. In consequence, we had not carried away with us more than a day's provisions for the dogs — some eighteen in number. After a consultation on what was to be done, Fr. Robaut thought it best to let the dogs rest in the middle of the frozen Yukon, and for the four of us—the father himself, I, and the two Indians—to go off in different directions in search of some signs of the Kenilic River. Though it was then snowing, still it was very cold. After a long and fruitless search we all but one returned to the sleigh. In great anxiety, and tired as I was, I went out again to find the lost Indian. After quite a little tramp through the snow I at last found him and ordered him back to the sleigh. As soon as we reached it the poor fellow sat

down on it and began to cry like a big baby. He accused me of being the cause of all his trouble, having brought him so far from his home and his people. I tried to encourage him by saying that our provisions would last three or four days more and that probably before that time was up we should reach a village. These Indians are overgrown children. They have neither pluck nor energy and in an emergency they are of no mortal use whatsoever. It was now 12 o'clock and getting quite dark. Though we had travelled a good deal in the morning still not one of us was hungry. We, however, took a lunch as we stood round our sleigh. It consisted of a cracker apiece and a little dried salmon, and those that felt thirsty took off their gloves and seizing a handful of snow swallowed it. Lunch over, Fr. Robaut and I fell to our prayers. The father promised that on our coming out of danger he would say Masses for the souls in purgatory, and I myself promised to offer my communions and rosaries in honor of St. Joseph. After our prayers we naturally commenced to consider again our dangerous situation, and whilst doing so the thought came to both of us that we ought to tie the dogs to the sleigh, so that if the worst came to the worst and we should become weak and helpless, the dogs could not attack us. We, however, concluded to do this a little later on. But it was worse than useless to stand there in the frozen snow and do nothing save idly think over our sad lot.

Now there were on both sides of us large sloughs which surely emptied into the Yukon, but which one of them had we crossed the day before was what puzzled us. For we had passed over it during a dark snow-storm and all our tracks had been filled in by the fallen snow. We all struck out on a second search and with strict orders to keep in sight of each other; but not a trace of the tracks we had made in the snow the day before could be found. Neither had we our compass with us—a loss we now regretted. Still with the energy of despair we continued the search, when all of a sudden one of us cried out, "Here is the place where we passed." It was a small hard ridge of frozen snow which, on account of its height, was exposed to the winds. We had crossed it at right-angles and the fresh snow which had fallen on our tracks was blown out of the cuts that had been made by the runners of the sleigh. This discovery took an immense load from the hearts of all, and in gratitude to Divine Providence for this little clew to our whereabouts, we immediately turned our eyes heavenward and heartily thanked our kind Father above. We then turned back and travelled down along the left bank of the

Yukon till we accidentally struck upon an Indian village. Here to our disappointment we found that all the Indians had left long since for their winter-quarters and had brought their food along with them. We searched their kaskas, barraboras and cabins, hoping to find something eatable. Nothing, however, was to be found save the bones, heads and skins of fish lying scattered on the ground. These we gathered up and gave to our dogs. It was but little, it is true, yet that little was better than nothing. Our guide now gave us to understand that he knew where we were. I had my doubts about it, since, even whilst he talked, he was anxiously looking about him in all directions. Still, we followed him out of the village and travelled on as he directed until it was time to camp for the night. That night, uneasy as we were, we all slept soundly.

On the following morning our guide again undertook to enlighten us as to our whereabouts. After telling us all he thought he knew about it, he wound up by saying that we had better return since in his opinion we had descended too far. So in all obedience back we went and travelled till noon when we came to a place which seemed familiar to me. I, in fact, took it to be the very spot where some months before I had wooded my steamer. The guide and I were now ahead of the teams and, as he acted as runner all morning, he fell back to rest a little and I went ahead to take his place. Just as I got abreast of the mouth of a little tributary I made signs to him to halt on reaching it. I myself descended the stream for a distance to see if I could find any landmarks that might prove familiar to me. This was no easy task. For, one on seeing the country in summer and then again in winter, would hardly imagine that he had twice seen the same place. However, on a close examination it proved to be the identical spot I took it to be. We all now felt exceedingly happy. We tarried here for a while, made a little fire and prepared tea, which we drank as we lunched. After somewhat satisfying in this way the cravings of hunger, we pulled our dogs into line and made for an Indian village which we knew to be not far distant, and which we reached that night. Here we took supper and gave our wearied dogs something to eat. Afterwards we thawed out our frozen garments before the fire; we then threw ourselves upon the ground to rest for the night and slept soundly. The next morning we awoke at the usual hour, and after breakfasting set out for another day's hard tramp through long stretches of tundra and over many a frozen stream, whose steep banks we climbed with great difficulty. The day was very cold; but still we had our

fun; and a good laugh, you know, ever helps to warm a poor fellow. Whenever we came to a high bank all hands helped the dogs to make the ascent. Then it was that for some reason or other the dogs, or even one of ourselves, would stop pulling just as we reached the top, and man and dog would, swifter than thought, roll back to the river's edge and lie there a confused and disordered mass. How true it is that necessity is the mother of invention! After we had met with a few such mishaps, one of us called our attention to the fact that some rope lay in the back of our sleigh, and that perhaps we might make use of it to help ourselves in these emergencies. He proposed to tie one end of the rope to the dog that was first on the bank and the other to some fixed object close by, where one of us should keep the rope from slacking as the sleigh advanced. I must say that the plan worked quite successfully. At last we reached a little village by the name of Troshagamutt, and here we bargained for a new guide. Our first one was a stupid young fellow; and were it not that he was a brother-in-law of the captain of the steamer "Yukon"—a kind man who had favored me in many ways, and whose team I now had with me, I would have immediately sent him back to Andreffski.

On Feb. 28 we reached the residence of Fr. Superior. There I remained for a day or two with Fr. Treca, who was acting as Fr. Superior during Fr. Tosi's absence. Good Fr. Treca, who, by the way, is one of the most able and zealous missionaries in Alaska, treated me very kindly, and would have kept me much longer had I not been forced to return home at once on account of all the work to be done on the steamer. It was with great reluctance that he allowed me to return home as soon as I did. Fr. Robaut, however, since he intended to make a trip down the coast, remained behind. On my way home I found the snow soft and deep, and in consequence made very slow progress. I afterwards had the pleasure of hearing that I left behind me a good trail for Fr. Treca, who followed me a little later, on a visit to Kozyrevsky.

WORK OF OUR BROTHERS.

I now wish to write a few lines to you about Ours and their doings in Alaska. To begin with good Br. Negro, I would have you know that he is the farmer at Kozyrevsky, and is yearly enlarging his farm. He understands his business thoroughly, and spares neither time nor labor to raise an abundant crop of potatoes and vegetables. If he will

have this year what he calls a good summer, he expects to get a supply of vegetables sufficient to serve daily for table use throughout the year. I would add, that if there be a man in all Alaska who can dig a potatoe or a turnip out of a piece of frozen ground, Br. Negro is certainly that man. He is not only a good farmer but also a first-rate mechanic.

I lived with Br. Giordano during the winter of 1892 at Nulato. He speaks well the Nulato dialect, though the fathers say that this dialect is the hardest of all the Eskimo dialects to learn. He is a first-class baker, and Mrs. Healy in speaking of him freely acknowledged that he excelled her and her servant-girl in making bread. He is also a great hunter. On Sundays he often took me out hunting, but I never told him how nervous I felt on these occasions, fearing as I did to run unawares upon a stray bear or two. My duty in these hunts was simple enough; it was to hold the gloves of the brother when he had to use his firearms.

Br. Rosati, though his health is not good, works very hard. For a year I had him with me on the steamer and no matter how stormy or dangerous the voyage I always relied on his prayers for a safe journey.

Br. Cunningham is the best house-builder in all Alaska. It is true it takes him a little longer to build a house than it would take most other mechanics, yet, once built, you could rest assured of having it good and strong and comfortable. Now and then he gets somewhat tangled up with the Eskimo language but it is only to make matters more interesting. This winter he will have a good assistant in the person of Br. Twohig who is, I believe, a very handy man. I saw him but for a short while. I was then bringing him to his destination just before I left Alaska.

Fr. Tosi, on his return from Europe last year, brought along with him another very good young brother named Marchesi—a strong man and a hard worker. Br. Sullivan also came up to Alaska with them. He is from Georgetown and probably known to you. I had been waiting these past three summers for such a brother but enjoyed the pleasure of his assistance only a few weeks before I returned to San Francisco. I hope we shall be together again. He is good blacksmith and an engineer of no mean ability. I, however, regret very much that the brother had not secured his engineer's license before going there as the Government is very strict in this matter. We now have, as I have already written, two steamers with which to attend to the Mission and there is, therefore, a great deal of work ahead for Br. Sullivan and myself. Our engines, besides, need a general over-hauling; a saw-mill will have to be set up; and

a thousand other odd jobs to be attended to. Of course with St. Joseph's help we can accomplish all these things and a great many more. St. Joseph has brought me out of so many dangers and difficulties that it would be for me the height of ingratitude to doubt of his protection and help in the future.

FATHER BARNUM.

Fr. Barnum, of whom also I wish to write to you, is doing in Alaska an immense amount of work for the glory of God. As he has already said in his letter, he will have to travel much this year. Probably by the end of the winter he will have gone as far as Mining Camp at Forty Mile Creek, where he will find himself a good distance within the Arctic Zone. The need of a missionary in that out-of-the-way corner of the world is indeed very great, and no better one than good Fr. Barnum could be sent there. His ways are very taking and one cannot come in contact with him without loving him. He is not only a good missionary but an excellent scientist. Wherever he goes he maps out the country with great care and correctness. You must know that the Government maps are not safe guides to follow in a journey through Alaska. He has made a map of the coast from Cape Vancouver to St. Michael's. He has also made some fine maps of the Yukon with its tributaries, and gives on them the exact distances between it and the different places he has visited in the interior. Besides all this he has written up some exhaustive descriptions of the country and its resources. If any adventuresome tourist would wish to travel the country that Fr. Barnum has been over, he would do well to secure one of the father's maps for his sure guidance in his travels. Neither is his work on the country limited to paper. He has, in truth, rendered an important service to all who travel from Kozyrevsky to Kuskokwim by cutting a trail across the mountains that lie between these stations. This trail is now known as "Barnum's Pass."

In August of last year I brought up to Islato Rev. Fathers Treca, Barnum, Ragaru, Robaut and two Sisters together with a workman and some children from the school. Islato is the village where Archbishop Seghers was murdered. We went there to erect a memorial cross on the spot where he gave back to his Creator his pure soul. As Fr. Barnum has written in his last letter a full account of this little pilgrimage to honor the saintly archbishop, there is no need of my writing any details about it. Let me add, however, that I had the happiness of serving the first Mass

said on this consecrated spot. I wish I were able to describe the thoughts and feelings which I experienced whilst I was kneeling on that holy ground. I prayed not only for him but also to him.

JACK FROST.

No doubt you have learned from your readings what sort of a country is Alaska wherein our good fathers and brothers are laboring for the salvation of souls. It is useless for me to say that it is a very cold country; it is in fact treacherously cold. Hence, no one there travels without a companion lest he be frozen to death before he reaches the end of his journey. Each watches the other closely, and at the first sign of unusual whiteness on the nose or cheeks warns his companion, who at once seizes a handful of snow and vigorously rubs the frost-bitten member. This is by no means pleasant, and by the time the blood is again circulating freely the hands are almost frozen with the cold. However, on again covering them with the fur gloves they will soon become delightfully warm. It is no uncommon sight to see men, women and children with large scars on their cheeks, sure marks of the rude treatment they have received at the hands of Jack Frost. Last winter I myself was nipped by the frost three times; once, through imprudence. I had been for some time running behind the sleigh and felt very warm. For this reason I ran up to the sleigh and sat upon it. Then throwing back the hood of my parki, I had ridden in this way but a few minutes, when my Indian companion suddenly yelled at the dogs to halt, and turning to me said; "My God, you are frozen." I, at once, jumped from the sleigh, grasped a handful of snow, and after a few minutes of hard rubbing was again all right. From this little accident, however, I learned the salutary lesson never, even when warm, to uncover my head in the open air.

JOURNEY HOMEWARD.—CAPTAIN HEALY'S BRAVERY.

And now, my dear Father in Christ, this is all I have, at present, to tell you concerning my three years of missionary life in Alaska. I will only add a few words about my journey home. I travelled with Capt. Healy from St. Michael's to Unalaska. The captain is a brave and fearless man and a prudent navigator. More than once has he received the public thanks of Congress for his deeds of bravery and heroism in saving human lives. There is, in my opinion, no living captain who has snatched more human

beings from a watery grave than he has. His great prudence and courage make one, when aboard a ship under his command, feel secure from all danger. Equal to the courage of the good old captain is his kindness of heart. All the Indians along the coast of Alaska and on its various islands love him. He in turn loves them and does all in his power to assist them, often relieving their wants, even at his own expense. The captain's wife, Mrs. Healy, this year made the trip with her husband. She is a very practical Catholic lady, and accomplishes much good wherever she goes.

Mrs. Thornton, the wife of the poor missionary, who was murdered at Cape Prince of Wales, was also on board. She came down on the "Bear" as far as Unalaska. In a conversation with her, I learned a few particulars following this sad affair. She told me that, during the night on which her husband was killed, she went to the Indians with presents in her hands, and in all fear offered them to the people. These they would not take, telling her not to have the least fear, as they did not wish to injure her. They also said to her that they themselves had nothing to do with the murder, but that all the blame should be laid on the three bad boys, whom the missionary had, for some time, been teaching. I think they were telling the truth, for the Indians themselves brought two of the boys—the third having escaped—to the spot where lay the dead body of the missionary, and killed them right there. Still, since Capt. Healy was abreast of the cape that day, and as the Indians undoubtedly saw the cutter, and knew that the captain would land in a few days and make them account for the murderous deed, there are some who think that his presence more than anything else is the reason for such prompt retribution on the part of the Indians.

SAINT LAWRENCE'S ISLAND.

The U. S. S. "Bear" first touched land at St. Lawrence's Island. Capt. Warren and two other men from San Francisco were then on the island, intending to winter there. It was also their intention to establish in this same place a whaling-station, and to hunt the walrus and the bear. They were, however, a little nervous about the Indians, and, in consequence, begged Capt. Healy to speak to the Indians in their favor, so that they might gain the good-will of the savages. The captain immediately ordered the Indians to stand around, as he wished to speak to them. When all were quiet, he told them that these three men—here he

pointed to Capt. Warren and his companions—who were "all the same as his brothers," intended to live with them during the winter. He added, that he wanted them to be kind to his friends, and not to injure nor trouble them in any way. If they did not obey his wishes on this point, he threatened them with punishment on his return next year. The chief, when the captain finished, spoke for his tribe, and promised that he and his people would not injure the captain's friends, but would live with them in all brotherly love. At the end of the conference Capt. Warren thanked Capt. Healy for the favor he had just done him, and said that their only danger now lay in the Indians getting whiskey from the whalers, who were accustomed to stop here on their way down from the Arctic Ocean.—This is the island where, a few years ago, the whole village was devoured by polar bears. There were a few whites at the time on the island; these made their escape on a raft, but only one of them was ever again heard of.

Rev. Sheldon Jackson, the Government Inspector of Schools for Alaska, under President Harrison, had lumber, with which it was his intention to build a school-house, sent from San Francisco up to this same village. The school-house has been built, but its doors are closed; for the simple reason that he has not been able to get teachers of his own denomination, who would be willing to brave the danger of either being devoured by the bears, or killed by the Indians. Capt. Healy said, in joke, that I should take the position. I replied, in all seriousness, that if I were able, and I had the necessary permission of my superiors, I would not hesitate an instant to do so.

SAINT GEORGE'S ISLAND.

From St. Lawrence's we sailed to St. George's Island, and though there is deep water here, even up to the very shore, yet, as there was a big swell on the water, Capt. Healy anchored some distance out at sea. He did not dare to send a boat ashore that day, since there was a heavy surf on the beach. Now it happened that shortly before our arrival a United States war-ship had left on the island a lieutenant, together with some marines, to look out for poachers. The lieutenant, as soon as he saw the "Bear" had anchored, began to communicate with the captain by means of flags, run up and down a tall flag-staff. He was answered by Capt. Healy with similar flags, hoisted and lowered on one of the masts. I was desirous to know what they were communicating to each other by means of these various and

colored flags, and, accordingly, politely asked the captain for a little information, which he readily gave me. He said that he had informed those on land that it was too rough to come off, but that he would come as soon as there was a calm. He had also invited the lieutenant to dinner. In the evening, however, the lieutenant with a doctor and the crew attempted to come on board. He succeeded, but his return nearly cost him and his men their lives. For, when they were returning, it was growing dark, and not seeing their way ahead, they ran on a rock, which threw the men out of their boat and broke it. They were in the water for a long time before they were rescued.

The next day we buried a man from the "Bear." He was a Mexican sailor, whom Capt. Healy took from a whaling-vessel when he was in the Arctic Ocean. I went many times to see this poor fellow, prayed with him and got him to recite the act of contrition with me. He had not been to confession for a number of years, but he would have gone if he had had the opportunity. I gave him a rosary, a pair of scapulars, and a medal of the Blessed Virgin Mary. Mrs. Healy was very kind to him, and ordered the steward to give him all that he needed. He was resigned to the holy will of God, and died, as I hope, a good death.

SAINT PAUL'S ISLAND.

From here we went to the island of St. Paul. Thousands of seals could be seen on the island and in the water, and their bellowing could be heard far away from the shore. Our coming to the island happened to be just at the time when these creatures were leaving for—the Lord knows where.

There are two places on this island at which one can safely land. As the cruiser approached the island the captain was closely eyeing these two stations; for at each one of them there is a flag-staff, from which those on land are wont to float a flag, if they deem a safe landing to be possible. Though there was then a big surf on the beach, Capt. Healy ordered Lieutenant Jarvis to man a boat and bring to land Lieutenant Boulanger with a few men, who were to guard the island till Capt. Healy called for them in November. There were many dead seals on the beach, and the smell coming from their putrefied bodies was intolerable.

No Catholic priest lives on any of the islands of Alaska; Russian priests, on the contrary, are to be found on nearly

all of them. The fact of the matter is that you find a Catholic priest at Juncan, and no other till you meet Fr. Treca at Cape Vancouver, in Behring Sea.

HOME.

When I reached Unalaska I left Capt. Healy and boarded the "Bertha" of the Alaska Commercial Co. She first sailed to Kodiak Island for a cargo, and thence to Nanaimo. From Nanaimo I travelled to Spokane to see Fr. Van Gorp, and finally from there I journeyed to San Francisco.

I am once again in California, yet my heart is in Alaska, and I long and pray for the speedy coming of the day when my superiors will permit me to return to that beloved mission. I earnestly beseech you, my dear Father Gleeson, to pray to St. Joseph for the happy fulfilment of this earnest desire of my soul. I myself in turn will never forget you in my poor prayers, such as they are. From your loving brother in the Sacred Heart of Jesus,

THOMAS POWER, S. J.

BOOKS OF INTEREST TO OURS.

RECENT PUBLICATIONS.

De Divinis Scripturis earumque Interpretatione brevis Institutio. Auctore P. ALOISIO SENEPIN, S. J., Script. Sacr. et ling. Hebr. in Collegio S. Davidis Moldensi Professore. Apud Delhomme et Briguet, Lyon, Avenue de l'Archeveche, 3; Paris, rue de l'Abbaye 13. 1893.

Father Senepin himself gives us the history of the little volume of 212 pages that bears the foregoing title. He first intended to explain the rules of Hermeneutics and preface them by what he calls bibliographical information. But on second thought, he preferred to add a summary treatise on the human and divine authority of Sacred Scripture, and as it seems on Scripture Archæology. Without entering upon an examination of the reasons that induced the author to adopt this method, we may give the reader a pretty accurate idea of the work by referring to the single headings under the four divisions. The bibliography treats of the names of Sacred Scripture, its books and their respective contents, division and authors; then it considers the primitive text, the versions, the autographs and apographs and the division into chapters and verses. In the second part the learned author treats first of the historical authority of Sacred Scripture in general, then of that of the Gospels and Pentateuch in particular. In the third part we find first a treatise on Inspiration, then on the Canon and the Vulgate. The third part of the little work treats of Hermeneutics; after some preliminary sections, the author gives the different senses [sensus] in which Sacred Scripture may be taken, then he considers the literal, the typical and the accommodation sense in particular, and adds the rules of interpretation. Finally, in the fourth part, we have the necessary archæological information: geography, chronology, sacred places, times, persons, objects, judicial trials and punishments, the family, dress, food, money and measures of the Hebrews form the various heads of this part. The book is followed by an appendix containing chronological tables of the kings of Juda and Israel, of the genealogy of the Macchabees and of Herod's family. Anyone, even slightly acquainted with the vast mass of erudition that is suggested by the various questions touched upon in this book, must admire the skill and method with which the author has accomplished his difficult task of compiling knowledge. If the work be adopted as a text-book of the Introduction to Sacred Scripture, it will leave the Professor time to explain a large part of the sacred text itself.

S. Thomæ Aquinatis Doctrina Sincera de Unione Hypostatica Verbi Dei cum Humanitate amplissime declarata. Auctore J. B. TERRIEN, S. J., in Catholico Instituto Parisiensi S. Theologiæ Professore. Parisiis: P. Lethielleux, 1894.

Although a correct understanding of the terms "nature" and "person" together with their mutual relation, leaves no uncertainty as to the true meaning of the Catholic doctrine of the Hypostatic Union, there are several important dogmatic truths which explain the manner of it or flow from it, and these have agitated the schoolmen and theologians unto our own times. Father Terrien confines himself altogether to one of these truths, the question of the substance of the Hypostatic Union, if we may so apply the term in English. It is, of course, the test-link of the dogmatic hypothesis for explaining the mystery of the Incarnation. To insure a safe basis for his argument the author enters into the most careful analysis of his terms. This necessitates many philosophical definitions with their respective "rationale" in which the Angelic Doctor is made not only the basis of authority, but the actual interpreter of the definitions to be found in his own works. "Esse," "ens," "existere in se," "subsistere," "subsistentia," "substantia," "accidens" are carefully distinguished. The method of distinguishing between "essentia" and "existentia" is subjected to close scrutiny by applying the teaching of St. Thomas to it and showing in what sense it is true that "forma dat esse." The second book is the practical application of the foregoing principles to the divine Word. The author proves with mathematical severity that the unity of the "actus essendi" is at the basis of the substantial union by which the humanity of the divine Word is effected. He anticipates every conceivable objection against this thesis, and explains away with singular consistency the possible misapprehensions that may arise from a comparison of the theandric with the human compositum. The Fathers and Doctors are harmonized with St. Thomas, and many problems connected with the mystery of the Incarnation are satisfactorily explained according to the author's hypothesis alone.

Brevis Censurarum Theologorum Expositio. Auctore P. S. B., S. J. Onniæ: Typis ad usum Collegii.

This opuscule of about a hundred small pages, on theological censures comes to us from the scholasticate at Oña. It will be received with much pleasure and profit by students of divinity, for many of whom it will supply a positive want, since it is not always easy to find the copious doctrine here set forth, concerning points, which, while they are very practical, are sometimes not fully or clearly understood. The little treatise is exceedingly clear, solid, and interesting, philosophical explanations and historical examples being introduced by the author to elucidate and illustrate his teach-

ing. For example, the case of the condemnation of Galileo by the Congregation of the Inquisition is examined at length: it being shown, that even though we would admit a mistake on the part of the Congregation, yet there is no trace of its acting by *special commission* of the Holy See, nor of the extension of its decree to the whole Church; but a Roman Congregation acting by only *general commission* of the Supreme Pontiff cannot be considered merely or entirely as his *instrument* in the issuing of decrees; and, hence, in such a case, it is possible that there be error.

The sources from which censures may emanate and the field which they cover are fully and succinctly given. The Sovereign Pontiff or Ecumenical Council issues them for the whole Church; National Councils—and not the Primate independently—for a nation: and so on; the matter of censure being doctrine in some way opposed to faith or morals, formally, presuppositively, concomitantly, proximately, or remotely.

The method of deducing Catholic doctrine from condemned propositions, the question as to the absolute possibility of truth in a proposition condemned as *temerarious*, etc., that as to the papal declaration of the greater probability of one proposition over another, the style adopted by ecclesiastical authority in condemning censurable teaching, the different kinds of Catholic doctrine, and the nature of the assent given to them —all these questions are explained by our author with most commendable solidity and clearness.

Finally, the case of Jansenism is adduced, to show the part played both by the human and the divine power of the Church in dealing with matters of theological controversy.

Sentimientos Y Avisos Espirituales del V. P. LUIS DE LA PUENTE, Oña: Imprenta privada del Colegio, 1894.

The Lights in Prayer of the VEN. LUIS DE LA PUENTE, *the* VEN. CLAUDE DE LA COLOMBIÈRE, *and the* REV. FATHER PAUL SEGNERI, New York: Benziger Bros., 1894, price $1.30.

We are indebted to the college press of Oña for the Spanish edition of "Sentimientos y Avisos Espirituales." This little manual of Ven. Father Luis de la Puente was found among his papers after death, and entirely in his own handwriting. Similar to the "Memoriale" of Bl. Peter Faber, it is, as Fr. de la Puente says, a record of some of the spiritual thoughts and affections which he had, and a collection of spiritual counsels which he found to be of particular and frequent profit. We have here, then, an intimate view of the great ascetic; we learn what thoughts and practices were most familiar and cherished, what lofty aspirations were steadily entertained, what spiritual heights ascended.

Although the Ven. Father spent six hours daily in meditation, and was often favored with ecstasy and vision, we are not a little surprised to find his ascetical doctrine so simple

and familiar. Only at times do we get a glimpse of higher mysticism; as, for instance, when our author speaks of unsought light and rest from the sudden showing of the presence of God, resulting in inward jubilation and "risa del alma"—"a laugh of the soul."

With a master's hand he traces the great outline of Christian perfection. His doctrine is lucid, strong, convincing, yet eminently practical. He teaches definitely and unmistakably the characteristics of real love for God, the growth of this love, and the qualities and extent of the self-denial necessary to attain it. There is no flattery of self-love in following Fr. de la Puente; the light to see as God sees comes through strict obedience to God's voice however heard, and through humility. The thorough recognition of our own nothingness is the beginning of true love of our Creator. At one time the Venerable Father spent six months in this study of self; coming to understand, as the fruit of this long meditation, that he was unworthy of spiritual favor of any kind, unworthy of life, deserving of labor and pain, and not entitled on any account of his own to the after vision of God. He discovered in himself even a spiritual sensuality, which made him desire, and with anxiety and perturbation, supernatural impressions, more to be freed from the miseries of spiritual poverty than from a motive of honoring God. In the pages on the manner of getting rid of self, of keeping ourselves in the presence of God, of imitating in our actions his divine way of acting, of being certain as to our doing the will of God and loving him, we have, with the explanation of magnanimity and pusillanimity, a masterly and luminous doctrine to guide us rapidly to great perfection.

The volume contains also a number of spiritual proverbs, which, in their terseness and depth of wisdom, recall, at once, the similar maxims of St. Ignatius and St. Teresa. Charming in their brief and balanced expression, they are often almost startling in their truth. For example: "The truly humble consider themselves unworthy of all gifts and deserving of all evils:" "Desire rather mortification than contemplation; for the unmortified seek prayer and find it not, whereas the mortified are sought by prayer and found by it:" "Anxiety to receive favors from God renders us unable to receive them, for it is a sign of little humility and purity of intention, and cools the ardor of doing by the disordered desire of receiving."

The frequently naive and epigrammatic style of Fr. de la Puente add to the reading of his manual a very perceptible pleasure; for instance, where he writes, "The true love of God seeks rather to love than to know, prefers obedience to knowledge, chooses rather to drink the chalice of bitterness than that of pleasure, and is more delighted to give than to receive."

It is with delight that we can announce an English version

of this work of Fr. De La Puente. It appears as the eighty-sixth volume of the Quarterly Series along with the Spiritual Retreat of Father De La Colombière and a little treatise of Father Segneri.

The last issue (Fascicule IX.) of the Moniteur Bibliographique.

1. We have a record here of the pamphlets and articles contributed by our fathers to the discussion of the School Question, in the course of 1892 (Nos. 521 seq.). It will serve to guide librarians in putting together a complete volume of that discussion, a collection which will, no doubt, be of use on some future occasions. The pamphlet of Fr. Conway, on "The State Last," gave the finishing stroke, on this side of the ocean, to any further discussion from an ethical standpoint. It was translated entire into the *Journal du Droit Canon*, etc. (Nos. 525–6.) The articles and pamphlets of Fr. Brandi, printed first in the *Civilta Cattolica*, and then going through several editions, whether in English or Italian, proved unmanageable to opponents, on account of the weight of authority added to the clearness of exposition (Nos. 529–531.). Fr. Holaind, who had the honor of being the first to enter the field, at the request of ecclesiastical authority, did not bite the dust; for a well-known gift of his enabled him to come out with "A Last Word" (Nos. 524, 532.). Fathers Hughes, Harts, Higgins, O'Sullivan, were all there. These contributions, with others from non-Jesuit pens, will prove a valuable collection in our libraries.

2. A note appended to Father Coppens' Rhetorical text-books suggests a query that causes some anxious thought to *bibliographes*. What is meant by an edition now-a-days? A book is electrotyped; and thenceforward the supply of copies is turned out as needed; and perhaps, as in this case, the title-page bears the date of the original publication (Nos. 793–4.). Yet one of Father Coppens' books has reached the 5000th, and the other one (mentioned here) the 11,000th issue.

3. The array of School text-books, chiefly from French and Belgian fathers, stimulates the fond desire, often expressed among us, and only incompletely carried out so far, to see our colleges independent of productions, which do not come from the pens of Ours, and often enough are very ill-suited to our work. A mutual understanding, based of course on the real merit of books produced, would secure a market among ourselves, quite large enough to indemnify teachers who should write, and do more than indemnify them and their Province (Nos. 793–835.).

4. The heading "Poésie, Théâtre" comes like a breath of spring and a May shower in the dusty walks of our prosy life. We are prosing away, and we are prosed at, all the day long. And here we find that the Muse still lives and breathes among us! (Nos. 836–913.) And, best of all, she is smoothing our

brows and minding our ravelled sleeve of care, amid the smoke-stacks of our American cities. The *Messenger*, the *Pilgrim*, St. Mary's *Dial*, are all sailing under the inspiration. But a shadow of a doubt just arises. The names of the favored votaries suggest it. Are all these fragrant breathings in verse only from the wooded slopes of Woodstock, or the grateful verdure of the Kansas Valley—and not from among the smoke-stacks at all?

5. We took occasion before to recommend P. Burnichon's articles on the Humanities to our readers. P. Cornut's articles on *Les malfaiteurs littéraires*, and *L'anarchie littéraire*, in the same Review, the *Etudes*, will be found extremely suggestive, with regard to much of the literary activity that is shown in English productions (Nos. 949–950.). The same is true of all P. Delaporte's articles on the Classics. It may be observed, by the way, that the educational crisis subsisting for so long a time in France, between Ours and the Government monopoly, makes that the field to look to for exhaustive and ample discussions on the intrinsic value of our system as contrasted with the spurious forms of pedagogy in vogue. P. De Gabriac has analyzed in the *Etudes* all possible combinations of pedagogical courses. Some of them cover our American difficulties exactly (*Les Réformes Scolaires*, 1890, tomes, 49, 50 of the *Etudes.*).

6. Father Duhr's *Jesuiten-Fabeln* are now ready for translation (Nos. 1515–6.). There are thirty-four fables pilloried. In view of the past and present anti-Jesuit agitation here, a person in authority has suggested the propriety of our having drawn up a clear historical account of what has been done for science, and the practical arts, by Ours, especially in the present century. An exposition of this kind is about the only thing that many people could understand. The gift of understanding is getting quite limited. People will catch the statement, how many comets we have found out, how many stars we have sighted, how many magnetic principles we have scented out, and the rest. Well, even within these limits, we could make a good showing.

7. Here we are writing, and reading and printing, and, as sure as anything else, we are always forgetting. It came on us quite as a revelation, but quoted from the WOODSTOCK LETTERS, that Father Bayma of happy memory had a hand in the writing of Fr. Vasco's very exhaustive work, so full of erudition, on *Il Ratio Studiorum adattato ai tempi presenti.* We take pleasure in recording it here, albeit we do so borrowing from the *Moniteur*, which is borrowing from ourselves (No. 1578.).

8. Several most useful skirmishing manœuvres have been executed among us, in the way of directing the reading either of our students, or of sodalists, or of the Catholic public generally. Now a model of the most ample form and best execution is presented to the writer who will take the matter

up in English. We translate the entry in full from the *Moniteur* (No. 1881): "Franco (G. G.)—A Catalogue of books for cultured and virtuous families, compiled by Father Gio. Giuseppe Franco, S. J., Catalogue the first. Rome, published by the Artigianelli, 1892, large 8vo., pp. viii.—156, double column." To this entry the *Moniteur* appends the following note: "This publication will comprise eight distinct catalogues on the following subjects: Religion, History, Science, Literature, Romance. The first catalogue, already published, gives, under the title, *Science of God and the Church*, the indications of over 3600 works distributed into twenty-nine groups. Indications are also given of dangerous books which should be excluded from Christian families."—It may be an encouragement to the prospective writer, if he remember that, in no possible department of English literature which will deserve his very special commendation, will he be troubled with 3600 works. So we beg to add our positive encouragement to the negative charm of the field prospected.

Fr. Nonnell has finished his work, "Fr. Pignatelli and the Society of Jesus in its Suppression and Restoration;" it is in three volumes.

What two Princeton Theological Professors think of Father Maas's "Christ in Type and Prophecy."

Father Harmar C. Denny, of St. Francis Xavier's, New York, has recently received two letters from Princeton about Fr. Maas's "Christ in Type and Prophecy."—The first from Dr. Green, who is the Senior Professor in the Princeton Theological Seminary, says: — "I thank you most heartily for your kindness in sending me the volume of Rev. Prof. Maas on 'Christ in Type and Prophecy.' I have been able as yet only to look cursorily through it but I promise myself great pleasure and profit in studying it more thoroughly as I hope to do at an early opportunity. I take it to be a treatise evincing extensive learning and standing for the defence of the common faith. It is a great gratification to me that in addition to your thoughtful remembrance of me, I have had kindly communications within a few weeks from a Professor in a Jesuit College at Rome, and from a Professor in a Jesuit College in Wales."

Dr. William Paxton says through his secretary: "The promised book reached Mr. Paxton yesterday, and he is very much obliged to you for sending it. He says, the amount of learning, and research shown in that book is marvellous. He must be a very learned man who wrote it.

"Mr. Paxton has not yet had time to examine it all carefully, but what he has seen of it, has impressed and pleased him very much. He says it is seldom one meets with an author so thoroughly acquainted with Rabbinical knowledge,

and the skill and ability with which it is treated is very gratifying. I hope our friend Briggs will see what the good father's opinion is of his theory."

The Child of Mary Before Jesus Abandoned in the Tabernacle. Translated from the French by the Rev. F. H. Daly, S. J., Limerick ; Guy & Co., 1894.

This little work has reached a twelfth edition, and more than 30,000 copies have been sold. It has received the approbation of Cardinal Loague and most, if not all, of the Irish bishops. The idea, as the "Month" well says, of this little book is a beautiful one, for it represents our Blessed Lady as bringing her children before the tabernacle and teaching them to honor Jesus in the Blessed Sacrament as she honored him during his mortal life. The price of the book, four cents, in paper cover, puts it in the power of everyone to purchase it. We wish that an American edition might be gotten out ; we are confident it would have as large a sale as as it has had in Ireland.

La Mente de la Compañia acerca de las Doctrinas Escolásticas que se refieren á la Composicion de los cuerpos, pp. 22. Oña, Imp. privada del Colegio.

We have received from the Scholasticate of the province of Castile at Oña, this beautiful lecture, or we would call it a "talk," by the Rector, Father Urráburu, to the philosophers. It treats nominally of the Scholastic Doctrine about the Composition of Bodies, and of the teaching of the Society thereon, but it really goes much further, it being an earnest exhortation from one of our great philosophic thinkers and authors, to incite our scholastics to apply themselves to study what the Society asks of them, and this as their chief duty after their religious exercises. We only regret that it is in Spanish. Were it in Latin it would have a much wider circulation.

Grammatica Greca ad uso dei Ginnasi e Licei, composta dai Professori L. MACINAI E L. BIACCHI. Vol. 1. Fonologia-Morfologia, Torino Ermanno Lœscher, 1892.

This book, of which the above is the title of the first volume, bids fair to be a valuable addition to our library of Jesuit Greek Grammars, and this because in it the researches of modern comparative philology are put to use. The title, "Fonologia-Morfologia," shows that such is the intention, and several large sections of this volume confirm the impression. It is recognized by the authors that Greek scholars can no longer affect to ignore the discoveries of modern linguistics, and the attempt has accordingly been made by them to introduce such modifications into the method of presentation as will fairly represent the improvements achieved. This is, perhaps, nowhere more noticeable than in the separate exposition of the present system of the verb, with that arrange-

ment by classes, which renders comparison with other Indo-European tongues easy. The Consonant Declension is also well manipulated. The description of the Dialects where they belong, under the various headings of Phonology, Noun, etc., and in smaller type, is worthy of all praise. The statements are in all cases clear and brief and adapted to the pupils they are meant for. It must be remembered that the book is intended to be *ad uso dei Ginnasi e Licei:* this accounts for what one might otherwise desiderate, fuller disquisition on the points of philological interest, and, that greatest of all merits in a school book, the carelessness of what thoughtless critics may say about exhaustiveness, etc., being lacking. The volume is excellently printed in a plain and attractive type and size of page. We feel confident that the second volume will be a worthy successor of the first.

FATHER HAGEN'S "SYNOPSIS."—Since our last notice of this work two more reviews have been published. The one of the first volume is so important that it should not be passed over in silence. It was written by Prof. J. W. L. Glaisher, a man of great authority in English mathematical circles, and was published in "Nature" (Vol. 50, page 121), one of the widest spread scientific periodicals. The long delay of this review gave its author the advantage of appreciating the purpose and the difficulties of the "Synopsis" better than any previous writer. We give a few extracts from his review.

"It is evident that any near approach to absolute completeness could not be attained in such a comprehensive undertaking. No single person could read and digest the whole of mathematics as it exists in our day, and arrange and systematise it in a series of volumes. It might even be regarded as open to question whether so bold an enterprise could meet with any measure of success. But no one can look at this volume without admitting that the attempt has been well justified, and that, whatever its imperfections, we are indebted to the author for a most interesting and valuable work.

"The critical reader naturally turns first to the subjects—or, rather, the portions of subjects—with which he is himself best acquainted, and it is not surprising if he should here find omissions; but, even in this extreme case, the sections in question can scarcely be read without advantage as well as interest. The true test of the utility of the work is afforded by an inspection of the sections relating to subjects which lie adjacent to, but not upon, the direct line of the reader's own studies; here he cannot fail to be impressed by the new matter which he will find set out before him.

"The history, theorems, and references are grouped together in an attractive manner; a mathematician could not turn over the pages, even in the most casual manner, without being tempted to stop here and there and pore over some of the paragraphs The historical introduction is always re-

markably clear, and the formulæ are sufficiently explained to render them intelligible as they stand. Although the book is to some extent a cyclopædia, it is not unduly concise, nor is any attempt made to save space by the introduction of special abbreviations in the explanations or references.

"It seems to us that Mr. Hagen has very skilfully combined statements of results with references. It is difficult to avoid being too diffuse when formulæ have to be selected from an elaborate memoir; and it is difficult to render a mere body of references attractive. But in both these respects the author has been successful. The references are always accompanied by enough explanatory matter to render them interesting; in fact, unlike most mathematical quartos, every page of the book is 'readable' in the ordinary sense of the word. The subdivision of the subjects into so many sections, though convenient for the user, must have added considerably to the labour of preparation, and increased the difficulty of arranging the references so as to avoid repetition.

"A list of sixty-six treatises and twenty-one periodicals, which are referred to in the volume, is given at the end. This list, long as it is, might have been considerably extended, had more complete libraries been accessible to the author. As it is, the works consulted form a most excellent nucleus, which may be supplemented at some future time by the author or a successor. Had many more been included, we think the author's attempt must have failed, no matter what ability and perseverance he might have brought to his task. It is to be remembered that for such a compilation it is necessary to study the memoirs with some care in order to decide upon the results to be selected. No one who has not had experience of this kind of work can appreciate the labour involved; it is comparatively easy when the abstractor can confine himself to his own line of study, but when he has to get up fresh subjects for the purpose, the difficulty is enormously increased. It would be manifestly unfair to criticise a work of this kind on account of its deficiencies, or even its errors. Any competent mathematician who carries out such an undertaking is entitled to the thanks of his fellows for whatever he puts before them; and when he does his work well, as Mr. Hagen has done, he may be heartily congratulated upon a real service rendered to mathematical science.

"The paramount merit of classified indexes and books of an encyclopædic character is that they treat all papers with the same impartiality; and probably there are no works which do more for the advance of science than those which, like the present, have for their sole object to make available for general use the stores of more or less inaccessible knowledge which have been laboriously acquired and put on record. Perhaps, too, when Mr. Hagen has mapped out the whole territory of mathematics, there may be found some who will

be willing to fill in certain regions on a larger scale than so comprehensive a plan has permitted to him.

"A few words should be added with respect to the book itself. It is beautifully printed, the pages are large and handsome, and it is well indexed. The formulæ are so numerous, and the text is so conveniently divided into short and clear paragraphs, that the language will present no obstacle to anyone possessing the least acquaintance with German. It is intended that the complete work shall consist of four volumes, the second relating to geometry. If carried out in its entirety with the same care that has been bestowed upon the first volume, the whole work will form a splendid contribution to the history and progress of mathematics.

J. W. L. GLAISHER."

The first review of vol. 2. has appeared in the "Naturw. Wochenschrift" (ix. BD. no. 28) from the pen of Dr. Gutzmer of Berlin, who had also written the first review of vol. 1.

"In view of the second volume," he says, "we can only repeat our praise and our warmest recommendations. It is a rare privilege of a reviewer to express without restriction his joy over a literary undertaking, as in the present case, a work so timely and successful. The expectation we entertained when the first volume of this work appeared, has since been fully realized, as we made protracted use of the book. Assuredly, the accuracy and reliability of the quotations leave nothing to be desired.

"The same favorable impression is obtained from vol. 2. The arrangement of the matter in this volume meets our full approbation; it is both natural and lucid. . . .

"The difficulty in composing a work like this lies in the proper limitation. . . With good tact has the author often gone beyond the limits prescribed by himself, especially in bringing theories to a close that have not yet found their way into standard works. It may be said with safety that this volume is a fair picture of the present state of the matter treated therein.

"Thus 'Hagen's Synopsis' presents itself as a work that should not be wanting in the library of any University or College. It is no less valuable to every mathematician, as it puts before his eye the connection of his special line of research with the general field of mathematics." So far Dr. Gutzmer.

It is sincerely to be hoped that the author of the "Synopsis" may have strength and time to finish a work so favorably received in the scientific world.

EMMANUELIS ALVAREZ, E SOCIETATE JESU, *de Institutione Grammatica Liber Primus*. Editio Nova ad Scholarum Usus Accommodata. Woodstock Marylandiæ. Typis Collegii, 1893, 120 pp., large octavo. Price 40 cents, net.

Liber Secundus, 1894, 208 pp. Price 50 cents, net.

These two volumes are a new edition of the famous work of our great Latin grammarian.

The name of Alvarez is a household word in the Society of Jesus. Before the date of the first Sketch of the Old Ratio, 1586, Alvarez' Latin Grammar was already famous, and was regarded by the able men who formed that remarkable plan of teaching as unsurpassed among all the Latin grammars then known. Based upon the most thorough study of the sources, the classical authors and the grammarians, his predecessors, Alvarez' work was conceded to have within it whatever was worth knowing, or could be caught in the formula of a rule. The Committee on the Old Ratio recommended, that the larger and fuller edition should be abridged and adapted for the use of the classes in our colleges, and should be then prescribed as the Jesuit text-book the world over. This recommendation was accepted, and the Ratio of 1599 which was published in its final form after the fullest approval of several General Congregations and henceforth printed as a part of the Institute, ordered that the method of Alvarez should be everywhere followed. And it was followed. The unabridged edition was a most valuable guide to the Professor, while the smaller class volumes were so frequently reprinted, unchanged or modified, that the editions up to 1850 reached the number of 200.

It is sure that the Society of Jesus did not retain this book blindly for two hundred years and more. There was a reason for so marvellous a popularity in the work itself. In Alvarez one meets with none of those metaphysical definitions which so puzzle the young. His rules are constructed for utility, not to satisfy the greed for distinction upon distinction which older heads require, nor yet to cram into the pupil's brain every item of information possible about each point. They are rules of thumb, to be gotten by heart and parrot-like in the beginning, used unconsciously a little later, understood in their entirety only in the end. In a word, they are meant for the present use of young boys and are therefore simple, direct, concise. And they are intended to be taught in connection with the constant repetition involved in the employment of Latin as a living language.

The Jesuit course of studies is essentially a Latin course. It supposes the use of that language from the lowest grade in all the class exercises. It exacts of the Professor the greatest care in accustoming his boys to Latin talk; it requires him to use it, it requires them to understand it and recite, even converse in it. This is the reason why the text-book of Grammar is to be in Latin. Imagine the Professor explaining in Latin an English rule! Imagine his pupils confusing the English terminology with the Latin! Imagine a *concertatio* held in Latin on rules in English! Is it too much to say that the Latin would be very far from elegant? Is it

not much safer to conclude that the whole difficulty would be solved by abandoning Latin talk altogether? It is not possible to teach boys to talk Latin, as the "Ratio Studiorum" requires, without having the text-book in that language.

Alvarez is, consequently, entirely in Latin; most choice Latin, too, be it said, for the author was not only a grammarian, but a classical scholar as well. He was, indeed, at great pains to use none but the most approved phrases, precisely in order that the students of his book might not have later to unlearn what they had so laboriously gotten by their earliest efforts.

In a word, the motto most appropriate for Alvarez' work is: "If you wish to learn a language, speak it." For this reason it is that the rules are mechanical ones, meant to beget the habit, the mental habit, of grammar in the learner. It is for this reason, too, that the whole work is in Latin. It is for this reason that it is in excellent Latin. It supposes practice in the language to begin with, it requires it to be continued, it promises no success unless the custom of talking Latin be carried throughout the course.

But just here comes an objection. How can your pupil learn Latin Grammar from a book in that language? You are guilty of a *petitio principii*, supposing the knowledge you wish to impart! Let the second volume, if you will, be in Latin. When your pupil reaches that, he will possibly know enough to use it. But the first volume, the very first pages, in Latin! Absurd on the very face of it!

This is not a Jesuit objection. No Jesuit that understands the most elementary rule of his "Ratio Studiorum" could for a moment look upon the difficulty as serious. He knows that no lesson, absolutely no lesson is ever to be given until it has been explained through and through. The Professor, therefore, takes the first volume, the first pages, of Alvarez in Latin: he gives the meaning of every word, he does not parse the sentences, of course, but simply acquaints his boys with the sense of the words and the thought. These they get parrot-like, just as a child makes his first essays in his mother-tongue, by imitation. The pupils hear and see the words which they learn: they are taught no word in Latin unless in connection with its English equivalent. The phrases are gotten in the same way. A little at a time, by patient drilling, the first pages are mastered. Do the boys forget? They are taught again. They do not persist in forgetting forever. Given a small vocabulary, say of twenty words in a few days, names of common, well-known objects, and the Professor can put together little sentences and talk to his pupils in Latin! Is it wonderful that his boys understand him? Is it strange that they feel delighted with their manifest progress? Where is the absurdity now? Indeed, the objection so triumphantly advanced by the greatest enemies of our method, the Port Royalists, is not a Jesuit objection; it

ignores the first principle of the Jesuit system, carefully prepared and patiently given prelections.

But there is another advantage in having the text-book in Latin, an advantage by no means to be contemned. It is this. The Professor knows, his pupils know, that without oral teaching there is no possibility of learning. The pupils cannot be supposed to master their lesson in an unknown tongue unless that lesson becomes known to them. How does it become known? Only through the Professor. What is the result? He is most careful and painstaking in his prelection; they are most attentive to his explanation.

Besides, the difficulty the boys experience will make the matters learned take a firmer hold on their memories.

The present edition of Alvarez is meant as a beginning. For this reason, only a certain number of copies have been struck off and the pages have not been stereotyped. By the time the edition runs out, and that will be in a year or two, it is hoped that our Professors and others will have sent in to the editors remarks and suggestions which will enable them to fit the book for taking a permanent shape.

Leo XIII. has given a "Brief" to Father Ayroles of the province of France for his beautiful work on Jeanne d'Arc. This is, of course, the very highest approbation that can be given to a book, and it is given in this case not only on account of the excellence of the work, but as the "Brief" says, for the importance his Holiness attaches to a cause which interests not France alone but the whole Catholic Church.

Father Meschler, Assistant for Germany, in writing to Father Hagen acknowledging the second volume of the "Synopsis" and the publications on the "Photochronograph," says: "All your publications have arrived here. Our Reverend Father General sends you his hearty thanks and expresses his satisfaction that you are working with such assiduity and success. He sends you his special blessing for your work."

After years of expectation Father De San has at last brought out the first of his volumes, *De Deo*. It is a masterly work, and has been pronounced, possibly by not impartial judges, to be the best of its kind produced since the days of Suarez. The work contains a controversial note which for the past year has been the talk of the learned circles in Louvain, and which M. Dupont, the Professor of Dogma in the University, has declared to be *un chef-d'œuvre dans un chef-d'œuvre.* In this note he carries on the hereditary controversy with the Neo-Thomists, his special victim being Father Dummermuth, O. P., of Louvain, who wrote against Father Schneeman and Father Frins.—*Letters and Notices.*

It may interest our readers and add value to the work, to know that one of our fathers has assisted in the publication of an English Translation of the *Practical Commentary on the Holy Scriptures* by Dr. Frederick Justus KNECHT. This work is designed for the use of catechists and teachers, it has already passed through several editions, and has been translated into different languages. Herder of Freiburg, and St. Louis in this country, is the publisher.

BOOKS IN PRESS OR IN PREPARATION.

A fac-simile reprint of the famous "Jesuit Relations" is announced by Mr. George P. Humphrey, of Rochester, N. Y.[1] This is by far the most interesting bit of literary news that we have heard for many a day. No one in the least familiar with the early history of America needs to be told that "Les Relations des Jésuites" are a mine of information. The work will comprise fifty-four volumes, which are to be issued monthly, beginning in the autumn. The edition will be limited. Our readers have only to turn to the article in the present number on the "Jesuit Relations," and especially to page 268, to appreciate the value of this announcement.

Father Francis Daly, of Mungret College, Ireland, well known by his beautiful booklet "The Child of Mary before Jesus abandoned in the Tabernacle," noticed on page 402, sends us word that his Ignatian Album will be ready in October. The full announcement is as follows: *The Ignatian Album: being a series of Rare and Valuable Photographic Views of various places connected with the Early Life of Saint Ignatius of Loyola, beginning with his birth-place and including Views of the Grotto of Manresa and of Barcelona; together with a short account of each, and a picture of the birth-place of his glorious contemporary, St. Francis Xavier.* Published by Guy & Co., Ltd., Limerick.

Herder announces the following course of Dogmatic Theology:—

Prælectiones Dogmaticæ quas in Collegio Ditton Hall habebat CHRISTIANUS PESCH, S. J., *Octo tomi, 8°, 300—400 pag. singuli complectentes.* The first volume was issued in June under the following title: *Institutiones Propædeuticæ ad Sacram Theologiam. 1. De Christo legato divino. 2. De ecclesia Christi. 3. De locis theologicis.*

The volumes to be issued are as follows:

Vol. 2. *De Deo uno et trino.* Vol. 3. *De Deo creante. De peccato originali. De angelis. De Deo fine ultimo. De acti-*

[1] "The Jesuit Relations," limited edition, in exact fac-simile from originals, 54 vols., per vol. $2.50.

bus humanis. Vol. 4. *De Verbo incarnato. De B. Virgine Maria. De cultu sanctorum.* Vol. 5. *De gratia Christi. De lege divina positiva.* Vol. 6. *De sacramentis in genere. De baptismo. De confirmatione. De eucharistia.* . Vol. 7. *De pœnitentia. De extrema unctione. De ordine. De matrimonio.* Vol. 8. *De virtutibus. De peccato. De novissimis.*

Fr. Urráburu is, at present, correcting the proofs of his Psychology which will appear in October.

Fr. Velez is still working at the letters of St. Ignatius and the writings of Bl. Peter Faber; the first volume of the latter has been published and is a most interesting book.

Benziger announces as "in press" *Characteristics of True Devotion*, by FATHER GROU. A new edition, revised and edited, after comparison with all existing editions in French and English, by FATHER S. H. FRISBEE, S. J., of Woodstock College. It will be issued uniform with "The Interior of Jesus and Mary," but the print will be larger. It will form the second issue of "The Complete Ascetical Works of Père Grou." The price will be 75 cents.

ACKNOWLEDGMENTS. — We beg to return our heartiest thanks for the following Books and Periodicals which have been sent to us:—From the Rev. Wm. Becker, S. J., Buffalo, New York, *The Vade Mecum*, a Prayer Book for Colleges and Academies; *Die Christliche Erziehung;* From St. Francis Xavier's College, Kew, Melbourne, *Our Annual for 1894, —Prospectus;* From the Mission of Ecuador, *La Mision del Napo;* From B. J. Otting, S. J., Oña, *Brevis Censurarum Theologorum Expositio, Sentimientos del P. Luis de la Puente, La Mente de la Compañia acerca de las Doctrinas Escolásticas, por e Padre Urráburu;* From Padre Macinai, S. J., Frascati, Italia, *Omero, L'Iliade, con note Italiane; Lettere Edificanti della Provincia Veneta;* From C. Sommervogel, Louvain, *Introduction de l'Imprimerie dans Différentes Villes;* St. Xavier's College, Calcutta, *Catalogues, Catalogus Missionis Bengalæ Occidentalis;* Holy Family Parish, Chicago, *Sodality Bulletin;* St. Joseph's Church, St. Louis, *Monats-Kalender;* From V. Rev. P. Joseph Saderra, Buenos Ayres, *Catalogus Missionis Chilo-Paraguariensis*, MDCCCXCIV; From Père H. Watrigant, Reims, France, *Panégyriques des B. Martyrs Dominicains et Jésuites.*

ANSWERS TO QUERIES.

XIII. In regard to this query, whether Ours can gain a plenary indulgence every time they say the beads of six decades, Padre Villada writes to us that he is somewhat surprised that we did not give any of his arguments for the affirmative. We, therefore, subjoin his letter.

Colegio de Estudios Superiores,
Bilbao, die 17 Januarii, 1894.

Reverende in Christo Pater,

Nuper accepi "Litterarum Woodstockiensium" exemplar quod Ra. Va. mihi speciatim mittendum curavit: propter quod maximas Ræ. Væ. gratias et ago et habeo.

Ad quæstionem autem factam in pagina 480 (hujus exemplaris Litterarum Decembr. 1893), respondendum censeo *affirmative*, scilicet posse nos tuto in præsens frui indulgentiæ plenariæ privilegio pro recitatione coronæ sex decadum concessæ. Ratio est quia ex una parte concessio indulgentiæ post Pauli V. revocationem certa est, nec ulla ejus revocatio posterior apparet, ex alia vero parte "Societas plenam habet communicationem indulgentiarum" cum ordinibus Mendicantibus et non Mendicantibus et locis piis a Leone XIII. confirmatam ut patet in no. 350 Compendii Privilegiorum, et præterea no. 358 Compendii, prout notatur in no. 180 opusculi De Confessariis Nostris, fit a P. Nostro facultas Nostris consequendi non solum indulgentias relatas in Compendio sub verbo "Indulgentia," sed et quascumque alias quomodocumque concessas.

Non ergo opus erat exprimere in Compendio Indulgentias pro corona B. V. Mariæ, ut non expressæ sunt aliæ quæ nobis ob communicationem cum aliis ordinibus contingunt, quarum aliquæ indicatæ sunt in eodem no. 180, De Confessariis; quia nimirum in Compendio exprimuntur solummodo quæ directe nobis concessæ sunt.

Verba ex antiquis Compendiis in opusculo De Confessariis relata, et a Ra. Va. citata, ideo exscripta sunt, quia probant opinionem stantem pro corona sex decadum; quidquid sit de alia opinione stante pro corona septem decadum. Non allegantur ad probandam concessionem Indulgentiæ pro corona quæ ex Innocentio XI. constat; sed ad probandam explicationem verbi "corona," quod etiam coronæ sex decadum applicari valet. Cæterum *consuetam coronam nostram* intelligo eam quæ in usu etiam nunc est apud varias Provincias, constantem sex decadibus, quamque multi in singulo positam secum ferre consueverunt.[1]

Commendo me SS. SS. Ræ. Væ.

Servus in Christo,
P. VILLADA, S. J.

Fr. Villada's letter as supplemented by the references to "De Confessariis Nostris" endeavors to establish three theses:

1. *If the indulgence in question exists, Ours may gain it in spite of its omission in the new Compendium of Privileges.* This point is certain beyond doubt from nn. 350-358 of the Compendium itself.

2. *If the Indulgence has been granted to the "corona," it is*

[1] P. Lapuente in no. 45 operi "Sentimientos y avisos espirituales" Madrid, 1876, exponit modum recitandi rosarium et computat sex decadas; rosarium enim seu corona sex decadum in usu erat apud Nostros.

gained by reciting the beads of six decades. (*a*) We do not think that the Reverend Author identifies the beads of six decades with the Brigittine beads; for in the latter a "Credo" must be said after the single decades, and there is no meditation on the mysteries (Cf. Beringer, "Les Indulgences," I. pp. 360-366) which is not the method of reciting the beads in the Society. (*b*) "Corona" commonly signifies the beads of seven decades or the Brigittine beads of six, the former containing seventy-two Hail Marys, the latter sixty-three, in honor of the seventy-two or the sixty-three years of Our Lady's life upon earth (Cf. Chéry, Théologie du Saint Rosaire, II. p. 118, f.). If, therefore, Fr. Villada extends the meaning of "corona" to a third kind of beads, he must prove his position. (*c*) He refers us, it is true, to an old Compendium of Privileges in which the "corona" consists of sixty-three Hail Marys divided into decades by the Our Father, so that it is practically identical with our common beads increased by a sixth mystery. But in the same passage of the old Compendium the "corona" of Our Lord is described as consisting of thirty-three Our Fathers and as many Hail Marys, while in reality it contains only five Hail Marys (Cf. Beringer, l. c. p. 350, n. 5.). Unless, therefore, the Reverend Author supports his second point by more reliable authority, we cannot regard it as more than probable, since the old Compendium may be inaccurate in regard to the "corona" of Our Lady as well as to that of Our Lord.

3. *The grant of the Plenary Indulgence for reciting the "corona" of Our Lady is valid even in our days.* (*a*) We do not think that Fr. Villada refers to the plenary indulgence restricted to the kingdom of Spain to which Clement IX. refers in his brief of Feb. 22, 1668 (Cf. Supplem. Bullar. Rom., Luxemb. 1727, pars I. p. 26, alin.). (*b*) We do not think that Fr. Villada refers to the plenary indulgence granted to the members of the Rosary Confraternity for reciting the fifteen mysteries of the common Rosary (Cf. l. c. as supplemented by p. 24, col. 2, ad calc.). Clement IX. granted this to the Rosary Confraternities in the Spanish possessions in the Indies, and Gregory XIII. extended to the whole Rosary Confraternity the grants made in favor of particular branches. (*c*) Fr. Villada refers to the plenary indulgence granted to the Friars Minor, abolished by Paul V. on May 23 (not 28), 1606 (Cf. Beringer, l. c., II. pp. 373, f.). In proof of his statement Fr. Villada says: (*α*) Paul V. on June 8, 1608, revoked his abolition of the indulgence, and this papal grant was confirmed by Innocent XI. on May 15, 1688. But neither of these two documents can be found in the Bullarium. (*β*) The learned author refers us to "Pallard's Recueil . . . ," which is nothing else than the French translation of the Raccolta. But the later improved edition of the Raccolta and its improved French translation are silent on the point in question. (*γ*) As to Fr. Villada's argument "ut passim testantur

Auctores," we beg leave to discriminate between reliable authorities and mere copyists. We do not believe that many of the former class will be found to testify in favor of Fr. Villada's position though he may be able to collect a number of the latter. For it is well known how easily an error of this kind is perpetuated by the compilers of our prayer books.

Finally, we shall consider our work amply rewarded, if it stirs up enough of interest among our rearders to investigate the question for themselves, especially if they are thus enabled to come to a conclusion different from ours. It would be a most pleasant task to publish documents that would render the grant of a plenary indulgence for reciting the six-decade beads certain enough to induce Ours to avail themselves of the privilege. At present, its existence is doubtful or, at the best, slightly probable.

We have also received the following letter from Father Mandalari, giving the text from the rare and old edition of the Institute.

St. Aloysius' Church, Leonardtown,
St. Mary's Co., Md., April 18, 1894.

Dear Father in Xt.,
P. C.

An old edition of the Institute which I find in our poor library, and dated "Antuerpiæ, 1635, has in the "Compendium Privilegiorum," under the title *Indulgentiæ* the following: "S. 6. Toties quoties Nostri Coronam Domini Jesu, quæ dicitur continere 33 *Pater Noster*, et totidem *Ave Maria*, et Coronam B. Mariæ Virginis, 63 *Ave Maria*, et de decem in decem unum *Pater Noster*, dixerint; Plenariam Indulgentiam consequuntur. Infirmi vero, ac senes in decrepita ætate constituti, eamdem lucrabuntur dicendo unum Psalmum, vel Hymnum Virginis, vel Domini Nostri. Concessit Leo X. ut in Supplem. Minor. fol. 42. pag. 2. ad finem cum sequen. adiuncto fol. 60. pag. 2. concess. 180."—"S. 7. Prædictæ Indulgentiæ de Corona Domini Salvatoris, et B. Virginis, et similes concessæ per Leonem X. usque ad quartum sui Pontificatus annum die 3. Februarii, ejusque Prædecessores, possunt per Nostros animabus Defunctorum per modum Suffragii applicari. Concessit idem Leo X. Minor. ut in eorum Supplem. fol. 94. concess. 302."

As this Indulgence is not found in the last edition of the Institute, might we not say that it was revoked by Paul V. in 1606 in regard to the Friars Minor, and hence in regard to us also, who had it *per communicationem?* applying what Fr. Rooney says of the Brigittine Crown of Spain, in "Rosary," June, 1893, pag. 90, not. 4.

Is it not probable that it was not revoked by Paul V. in

regard to the Brigittine Crown of Spain, and the Spanish Fathers of the Society have it yet?[1]

In unione SS. SS. TT.

Ræ. Væ. Servus in Xto.,

A. M. MANDALARI.

VI. The following extract from an old Baltimore paper, date unknown, may throw some light on the query, "Did Washington die a Catholic?"—

A CURIOUS LEGEND. *Did our first President die a Catholic?*—It has often been the subject of regretful remark among the good people who appreciated the pure and exalted character of Washington that he seemed to make no mention of religion in his last moments, and made no preparation for the step into the awful eternity beyond this life. In this connection the writer recently came across a curious legend current among the colored people living for the past few generations along the Maryland and Virginia banks of the Potomac adjoining Mount Vernon. They have a wonderful store of tradition concerning Washington and his life, which has been handed down from father to son with that fidelity characteristic of unlettered people, and among them the conviction is strong that George Washington, on his death-bed, was baptized a Catholic.

"Massa George," they say, "was a good man, but he has done gone back on us when he die;" and the story they tell is as follows:—

The night before Washington died, during a fierce storm, his colored body servant came riding down to the bank of the Potomac, and after being ferried across said he had come in search of a Catholic priest. After some delay, one of the old Jesuit Fathers from the mission on the Maryland side was found and taken over the river to Mount Vernon, where he went at once to Mr. Washington's room aud remained there with him three hours. When he left he seemed much gratified, and said to those about him that there need be no more apprehension for Mr. Washington, as the future of his soul was secure. He was then taken back to the Maryland shore, and the old darkeys tell with unvarying detail that their fathers believed that Washington died a Catholic.

This part of the peninsula is looked after by the Jesuits of the old Mission of St. Mary's, founded in 1635, and St. Inigo's, in St. Mary's County, Maryland, and among them the Washington tradition agrees with that told by the colored relators. In addition, the Jesuit record says that on the day after the visit to Mount Vernon the old Jesuit went to the superior of the Mission and, relating the fact of his journey, handed the superior a sealed packet, saying: "I am not permitted to detail what transpired between Mr. Washington

[1] See Remarks to Fr. Villada's letter, No. 3 (*a*)

and myself in his room at Mount Vernon, but I have written it all out carefully here, and, after we both have passed away, and occasion requires it, this packet can be opened and its contents made public.''

The superior took the paper and placed it among the records of the mission, where it remained until shortly after the death of the old Jesuit, when it was boxed up, still unopened, with a lot of other papers and sent to the head-quarters of the Order in Rome, where it is still supposed to be awaiting the fortunate chance that will disclose it to the hand of some appreciative investigator who may throw some more light on this very curious historical question.

XVIII. For the answer to this query see page 299 of this number.

XXI. The scholastics of the Society have no privilege, as far as we know, of wearing the maniple even when they have received minor orders. A decree of the congregation (July 5, 1698) permits a clerk in minor orders to sing the epistle and wear the dalmatic, but it expressly states, without the maniple.—*Editor* LETTERS.

QUERIES.

XXII. Is it certain the Behring Strait freezes over during the winter, so that the natives from Siberia can cross to Alaska?

XXIII. There is said to exist an edition of the Spiritual Exercises consisting of passages of the Holy Scripture, chosen as suitable to the different meditations, additions, etc. What is the name of the author, and where can this edition be obtained?

XXIV. What was the name of the first *printed* book of which a member of the Society was the author? Who was the author, and who was the printer?

OBITUARY.

Brother Simeon Sauzéat.

Brother Simeon Sauzéat after a long and exceedingly devoted life peacefully expired at Grand Coteau on the 20th of October 1893, and went to receive the well-merited reward he so eagerly desired. His whole life showed him to be one of the self-sacrificing children of the old world who had come to help on the work of the Society in the new world.

Br. Sauzéat was born on July 22, 1824, at Prau, a village near Tournon in the department of Ardèche, France, and not far from the well known Lalouvesc, rendered famous by the labors of St. Francis Regis. Doubtless, the recollections of the saintly Jesuit turned his mind towards the Society, into which he was admitted on Dec. 5, 1842. In 1848 he joined the band of Jesuits whose future mission was America, and after a voyage of sixty-nine days arrived in New Orleans on Christmas-Eve. The only survivors of this band which numbered twenty-three are Frs. Curioz, Usannaz and De Carriere.

Br. Sauzéat was first stationed at Baton Rouge and afterwards successively at Spring Hill, Baton Rouge, and Grand Coteau. Grand Coteau was the scene of his labors for the last twenty years of his life; here he showed by the variety of his employments a natural adaptability for any kind of work. He was successively a carpenter, a baker, an engineer, and knew everything about farming. His life was one of devotedness, and when travelling was rendered very difficult during the war, he was sent to buy the provisions for the house. He loved in after days to recount the dangers and vicissitudes of his many voyages between Grand Coteau and New Orleans during those disturbed times, when with a load of provisons he rowed some twenty-five miles against the stream through winding bayous, and was often shot at by some recreant youth or taken prisoner by Confederate or Union Soldiers; but the Providence of God always saved him, and the college of Grand Coteau was ever served with provisions.

Br. Sauzéat superintended the building of the new house, was also overseer of the farm, and notwithstanding the loss of his right arm at the saw-mill, he was always a hard workman. When in December of 1892 he celebrated the golden

jubilee of his entrance into the Society he was still well preserved and continued in excellent health till the day previous to his death. The many years of his religious life were marked by nothing extraordinary; regularity in everything characterized his whole course; and both his brothers in religion and his many friends of the outer world, all agree in testifying that Br. Sauzéat possessed an excellent character. On the morning of Tuesday, October 19, he was working as usual, when suddenly at 8.30 A. M., he was stricken by paralysis. After having piously received the last Sacraments and expressed himself perfectly resigned, he lost consciousness about noon, and at 4 P. M. of the following day, he departed this life. On Saturday morning, October 21, his body was taken to the church and after Requiem Mass was celebrated and the office of the dead recited, it was accompanied by his brethren to the graveyard where repose the remains of many of his old friends and comrades.—R. I. P.

Father Florentine J. Boudreaux.

Father Florentine Boudreaux, author of "God our Father" and the "Happiness of Heaven," the brother of the old novice-master, Father Isidore Boudreaux, departed this life at the Hospital of the Sisters of Mercy, Chicago, Jan. 30, 1894.

Father Boudreaux was born in the parish of Terre Bonne, La., on May 22, 1821. In tender years bereft in rapid succession of both father and mother, one might think the beginning of his life unfortunate; but at this period he began to experience that loving Providence which is always partial to the orphan. The family of nine little children, after their sad loss, were placed under the care of different good friends. Florentine and Arsenius were taken in charge by Father De la Croix and sent to St. Louis University for their studies. Isidore came to the same institution, as ward of the saintly Bishop de Neckere. Thus the Divine Protector opened up for them spiritual and temporal opportunities, which the slender means of their pious parents would have put beyond their reach or their hope.

The ceaseless monotony of school-life did not suit the restless disposition of Florentine. We find no mention of him in the university catalogue except in the roll-column. Premiums were not for him, and he used to say that he learned more from the brothers about moulding and soldering and joining woods and metals, than from his professors about the synthesis of sentences. After some years at college, he retired to a farm belonging to his uncle at Kaskaskia, Ill.; but agriculture proved almost as dull as the other culture had been; and we find him in the next year hammering away and contentedly whistling, doubtless, while copper-roofing

the state house at Jefferson City. He was now apprentice to a St. Louis tin-smith. This kind of life with its frequent removals, its noise and its occupation for tireless muscles suited him perfectly. Now his plans for the future began to develop. Everything moved on prosperously and he was looking forward with hopeful heart to the day of the completion of his apprenticeship, when he could start out in the world for himself, choose a partner for life and settle down in his own home. Such were the visions of the future that he cherished till the morning on which he was to cease to be an apprentice, Jan. 25, 1841.

But this very day, which witnessed him with tins and tools in hand giving himself up to the brightest of these dreams, was to announce his true vocation. His call seems to have been of that class mentioned in the second place by our holy Father in the Rules for an Election. Little did he think that day of the praises which were ascending to God in all the churches for the light which heaven vouchsafed to send forth upon the startled gaze of Saul beyond Damascus. But never afterwards did he overlook the significance of this festival. For it brought to him suddenly, and unexpectedly a flood of illumination and a call of his sweet voice whose words are life. In the glow of that enlightenment, he learned that it was God's will for him to be a priest of the Society. The religious state became for him at that moment supremely attractive, whereas it had hitherto seemed always repugnant and often despicable.

Father Verhaegen, then Vice-Provincial of Missouri and Vicar General of the Diocese, looked upon it as rather a pleasant thing, when his wild and worldly young friend asked that evening to be admitted among the followers of St. Ignatius. But his kind gray eyes sparkled with delight as the conviction of the seriousness of the request grew upon him. On Feb. 2, he conducted his postulant to Florissant, and Father De Vos welcomed Florentine with open arms.

The novice-years passed away quietly and quickly. He was earnest in the pursuit of self-conquest, was one of the most fervent, and chose humility for his particular virtue. He clung to this choice till death, and at all times exercised humility in an eminent degree. It made him seem to live in a different world of thought from that of other men, and he viewed things under a different light. It was doubtless owing to that virtue, that he considered his rapid mastery of Latin at Florissant as little less than miraculous. On his arrival at the novitiate he knew not even the first declension, and did not give much time to this study there; still, after five months he was able to understand the Latin instructions of the master of novices, to talk with ease to his fellow novices, and before the end of his first year to write a lengthy letter to Fr. Verhægen. He gave no credit for this result to his own clear intelligence.

At the completion of his noviceship, he was sent to Cincinnati as second prefect and teacher of the elements. His relish for Latin seems not to have deserted him here, for some of the old boys recall his habit of walking up and down the yard with Cicero in his hands.

In 1847 he was appointed to assist Father Garesché as professor of chemistry. He succeeded so well in this employment that he continued to teach this branch almost uninterruptedly for twenty-six years. Cincinnati, St. Louis, Bardstown, Santa Clara, and San Francisco enjoyed the fruits of his labors. If asked the reason for his success, he merely observed that the boys always did well in their public exhibitions. He was pastor at Bardstown for a year, and accompanied Father Smarius for a while on the missions. His last years were spent at St. Charles, Mo., and at the Sacred Heart Church, Chicago. At the latter place his last illness came upon him. Typhoid fever first undermined his powerful constitution, and a complication of disorders supervened which put all the powers of mind and body to the sorest test. He bore all with most edifying patience until the consummation, when he went to receive that crown of life, the glories of which he had known so well how to paint for others in their sufferings.

Nobody that once met Fr. Boudreaux in conversation can ever forget him; for his character was one that impressed itself on all with whom he came in contact. He was a soldier of Christ. He could never be an apologist. Aggressive at all times to a singular degree, the follies and foibles of the world met with no meek reception at his hands. Where there was question of subserviency to the maxims that favor wealth, ambition or pride, his realization of our holy Father's "agere contra" was perfect. His scorn for these things often expressed itself so earnestly and trenchantly, that it would be difficult for his hearers not to catch his spirit. Yet he was charitable to everyone. It was a cause of pain to him to see anything but cheerfulness on the faces of those whom he met on the street; and if the sad-faced ones were children, their sorrow would be changed into merriment before he had passed by. But does this mean that his was an ardent temperament? Ardent he usually was, but he knew also when to be cold and impassionate, when to be gentle and fond. Seek in his beautiful writings for this ardor and you will hardly find it. Yet as usual we may discover much of the author's life in his works; in this case the best part of his life: that which was hidden with Christ in God.

When Father Florentine addressed himself for the first time to the task of book-making and chose to present our Father in heaven to us as indeed "God our Father," he was not moved thereto by the consideration of the evil tendency of religious thought of the day, but by the desire to express gratefully to others and have them share his sense of a real-

ity, which had become for him almost tangible. God's presence was with him. He saw how, as child and man, the Divine Protection had been ever with him. Not that he had no days of desolation, that the Father's hand which ever held him had not seemed at any time to relax or let go its grasp. On the contrary, his books were written after the passing away of a long period of fearful desolation, during which God as a Father, and Heaven as a place of Happiness, were ideas far from vivid in his mind. Death was at this time his strongest desire. Some delver into old documents will one day look over the announcements of St. Xavier's Church, St. Louis, for 1865, and wonder who was the pitiable wretch for whom week after week the pastor read out, "Prayers are requested for the speedy death of a man too miserable to live." How little will he suspect that these prayers were asked for Father Boudreaux by himself! The only gleam of light that guided him during this long night of sorrow was his love for the Society and especially for his brother Isidore. But after five years of darkness, the sun began to rise. Consolation followed the desolation, and now it was that he betook himself to writing. "God our Father" was the first product of his pen, but owing to fear on the part of superiors that the theology involved in such a treatise might not be of the soundest, its publication was delayed until after that of the "Happiness of Heaven." After the most careful scrutiny, however, the book returned from the censors at Woodstock with the highest commendations. No one was more astonished at these praises than the author; for he credited himself with no theological knowledge whatever. His whole course of moral and dogmatic theology lasted about a year and a half. This among other things made him look upon his writings as scarcely his own. He never took to himself any credit for their excellence. They were the direct outcome of a consolation, a gift of God, that made him more than himself. He was confirmed in this view by the failure of repeated attempts on another work to be entitled "Charity, Queen of the Virtues." His most earnest and strenuous efforts could not produce anything worthy of his own approval, so the book never reached the hands of censors.

The "Happiness of Heaven" and "God our Father" have attained a circulation rarely equalled among works of piety. They have been translated into French, Italian, Spanish, German, Dutch and Danish. Besides the frequent American re-issues, the English publishers recently sent out their sixth edition. May their author rest in peace!

Father Henry J. Votel.

Father Henry Votel died of pneumonia on March 6, 1894, at the Novitiate near Florissant, Missouri. It pleased God to take him from our midst just as he began to work out in the Master's service the bright promise which his superior natural endowments had given during the years of formation. He was taken off in the prime of manhood, on the 41st anniversary of his birth. Though short in years, yet his life was full and complete, with the work assigned him by the Master, well done.

Fr. Votel was born at Cincinnati March 6, 1853. At the early age of five he commenced his primary studies at the parish school of St. Paul's, and throughout the seven years' course gave evidence of those sterling qualities of mind and heart that distinguished him in his maturer years. He was remarkable, according to the testimony of his Rev. Pastor, among all his fellow-pupils for innocence, modest and polite behavior, close attention during the hours of instruction, and for his strikingly clear and correct way of thinking. Even then his strong point was mathematics. Yet good and bright as he ever proved himself, he was a true boy in the full sense of the word; he was as fond of play and amusements as the next and entered heartily into the innocent pranks of his schoolmates among whom he was always welcome. In what light they regarded him—and childhood's opinions are sincere and honest—may be judged from the following incident told by a playmate. It happened one day that a dove strayed into the school-room. Of course, all the windows dropped in the twinkling of an eye, and soon the prisoner was in the hands of his captors. Childlike and obedient, they delivered the bird to the teacher, who decided that it be given to the best boy, chosen by the votes of his school-fellows. With one voice it was given to Henry. And as his companions, so too his elders were not slow to perceive the uncommon gifts of the promising boy; even those who had not the slightest acquaintance with him were taken by his modesty and intelligence. Archbishop Purcell, in one of his visits to the school, after questioning the children and praising them for their industry and diligence, pointed to Henry and turning to the pastor, said: "Who is that white-headed little fellow? That's an intelligent boy: he ought to study for the priesthood."

At the age of twelve he received his first holy Communion. His choice for life had already been made; the ambition of his heart for some years had been to serve at God's altar, and in persuance of this wish he had been receiving from his pastor private lessons in Latin, preparatory to his college course. He was entered on the roll of St. Xavier's College, Cincinnati, in 1865. Studious, pious, full of respect towards

his professors and superiors, he was truly a model college boy. And while his piety and intelligence endeared him to those placed over him, the kindness and good-will he showed to all who came in contact with him, raised him high in the opinion of his fellow-students. He had nothing of that bold and adventurous spirit in his manner that makes the college boy a semi-hero in the eyes of many. On the contrary, his character was gentle, his disposition modest and retiring, his whole demeanor indicative of that calmness and serenity of soul which ever commands admiration. Compliments on proficiency in his studies were positively hateful to him. And though he was looked upon by his professor as a "talented boy, who could solve a problem with about as much ease and rapidity as he himself;" yet he was never known to make a display of his knowledge. Though the boyish spirit for sport and amusement lived in him and often took him from his books, yet the solitude of his study-room was his greatest amusement. There he would sit for hours at a time, poring over his books, conning and reconning the same theme in his mind and acquiring those habits of deep and original thought which marked the scholar in his mature years.

After his rhetoric year he begged for admission into the Society and entered its novitiate at Florissant, Aug. 11, 1870. The novice-life was quite in harmony with his character. The innate force and earnestness of soul enabled him quickly to push ahead in the acquisition of all the virtues distinctive of the spirit of the Institute, so that superiors soon singled him out for the post of manuductor and, on his entering upon his juniorate, for bidellus of the scholastics. Always quiet and unassuming, he knew almost instinctively how to reconcile pleasantly the fullest obedience with the unobserving condescension of true brotherly charity.

On the completion of his classical studies in 1874, he was sent to Woodstock to begin his higher studies. His mind, naturally fond of speculative thought, revelled in the new sphere of knowledge now before him. His research was as thorough and exact as it was earnest and methodic; it did not weary as soon as the first novelty wore away, for, truth in every form had a beauty and an attraction for his mind. His calm and deep mind shrank from no difficulty. Instead of rummaging dozens of volumes for the solution of a knotty point, he would sit down and unravel it by the sheer force of thought. The exact sciences were the particular object of his study. His clear and logical mind loved to investigate physical phenomena, trace their causes and relations, and calculate their bearing upon practical life by the most intricate of mathematical problems. He was equally at home in the depths of metaphysics and the starry heights of astronomy. The cast of his mind led him to study what was solid and deep, the subtleties of mathematics and philosophy that

require intellectual force and insight, rather than those lighter branches which generally suppose more of memory and imagination.

Thus the three years sped by quickly; and the time had come when Fr. Votel was to fill the professor's chair. As to his successful college course he had now added seven more years of study and for the same period of time had undergone another, a purer and loftier kind of training in the school of Loyola, he was indeed well equipped for the work in which he was now for a while to take an active part. He began his new duties at his Alma Mater as professor of physics, chemistry and astronomy. Clearness and solidity combined with earnestness and energy marked his work; nothing was done by halves, and in as far as he could compass his purpose, no slovenly work was permitted in the class. He remained at Cincinnati for three successive years, giving full satisfaction to all who had any relation with him. During this period he took part in the lecture course arranged for the friends of the institution, and proved himself not only a scientist but also a literary scholar of no mean attainments. In 1880 he was transferred to the St. Louis University, there to fill the same position of professor of sciences and higher mathematics; in it he labored with the same earnest fidelity as before and with the same success.

The following year Fr. Votel returned to his books, having been sent for his theological course to the scholasticate at Louvain, Belgium. His life of study during these years was marked with the same thoroughness and devotion as that at Woodstock; with his faculties now in the full prime of their strength, he threw himself heart and soul into his last immediate preparation for his sacred calling. He meant to become a thorough Jesuit, worthy of the name in every respect. And his upright endeavors were abundantly blessed by the Lord; their result was evident. Though he was simple and unassuming, yet he was soon forced to the front by his companions who were not slow to recognize his worth, both intellectually and morally. As a consequence they came to him quite freely with their difficulties; and many an hour did he thus give unbegrudgingly to the service of sweet charity. His professors, too, had the greatest confidence in his ability. Again and again did they entrust to him the defence of their doctrine in the public disputations. And ably did he answer the trust.

But while applying himself so conscientiously to the regular studies, he did not neglect any opportunity of self-improvement in other directions. With a few companions he formed an academy for exercises in extemporaneous speaking to acquire ease and facility in instructing and exhorting. In a similar way he took up the study of Arabic after the usual course in Hebrew. His favorite recreation studies, however, were the natural sciences, and particularly, the higher math-

ematics, of which he never lost sight. It is needless to add, that whatever pertained to the history of the Society, present or past, had a special interest for a heart so unselfishly devoted to his mother.

As in his studies, so, too, did Fr. Votel keep pressing onward in the perfection of his religious life in the quiet and unobtrusive, yet determined way, peculiarly his own. Through a spirit of duty he avoided any exemption from law or rule. The change of climate and of living told rather severely upon him in the beginning of his studies, yet, quietly did he decline any alleviation by way of exemption, when kindly offered by superiors. So, too, did he throughout his scholastic life think himself bound to observe the fasts of the Church; but in this matter he had overestimated his physical strength, as shortly before his ordination his stomach began to weaken and frequently refuse to take food. He was reasonable, however, and at once submitted to the change then made necessary; but never did he utter a word of regret about his too rigid adherence to the law in this respect. No doubt, in consequence of this his fidelity, he was made, though a stranger and speaking the native tongue but imperfectly, the Bidellus of the theologians during the trying time of the vacations—and that to the satisfaction of all.

As the great day for which his soul had yearned from boyhood, drew nigh, his immediate preparation became more earnest and constant. The feeling of a priest's responsibilities deepened and grew stronger, but so too did his trust in the God who had deigned to call him. On the 11th of May, 1884, he was ordained subdeacon, and was raised to the sacred priesthood on Sept. 8. When on finishing his theological course, he came to Frederick for his third year of probation, he gave himself up to its life of prayer and of study with all the fervor and determination of the novice, but also with the energy and clear purpose of manhood; he was now to put the finishing touch to his long work of formation. He came forth a fit instrument in the hands of his God, and of God's representatives, his superiors.

Being assigned the position of minister at the St. Louis University, he cheerfully took to housekeeping as if he had been engaged therein all his life. The comfort and well-being of his brethren seemed to be his only thought; and his charity was as ingenious as it was obedient in those last days of the old university when the contemplated removal to the new site entailed inconveniences of all sorts. At the same time an amount of so-called side-work was given him which brought out in strong relief his deep spirit of obedience and humility. Though others complained to superiors of his being over-taxed, yet he himself never complained, but quietly and cheerfully tried to meet all the demands made on him. And when his reputation seemed involved in the success of duties, important because of their public character, for which,

however, he could not set aside a sufficient amount of time for due preparation, he appeared to lose sight of self altogether and gave merely what time he could spare, and left without worry the result in God's keeping. But under the press and strain his well-trained faculties were quickened, and he produced excellent work.

In September, 1887, he was made vice-president and prefect of studies. With his habitual energy and thoroughness he at once set to work to maintain and to advance the university's high standing. Order and discipline were a necessity to a nature such as his; and he enforced them with a firmness as kind as it was unflinching. His ideals and standards were high, and he endeavored to realize them in the actual working of the college.

While he was thus busily laboring to transfuse, through the cheerful cooperation of the faculty, his own spirit into the student-body he was called away at the end of April, 1888, to the presidency of St. Mary's College, Kansas.

It seems as if the great work, marked out for him by God in the Society of Jesus, was the development of St. Mary's College. To that work he gave the best years of his manhood —the last six of his life, when his powers blended in their exercise the vigor of youth, the maturity and prudence of advancing years with the sincerity and earnestness of religious principle. St. Mary's College was already favorably known among the educational establishments of that part of the United States. Owing to the zeal, the energy, and the foresight of his predecessors, it had grown from a primitive Indian mission to an institution of higher learning. But it had been and still was struggling under many disadvantages. The country was new; higher education was not appreciated; means were lacking; fire had swept away the fruit of many years' labor; the future of the college for a long time had been uncertain. As a consequence its growth and development had not been and could not have been symmetrical and systematic.

Father Votel saw the possibilities of the institution, and with characteristic energy he set to work to develop those possibilites in every way. He laid his plans promptly, but carefully and thoroughly. He based them on high ideals and on a comprehensive knowledge of the nature and needs of the college. The college grounds proper were enlarged, new buildings were erected, water and light systems and many other improvements were introduced. Old pupils and old professors and visitors of years gone by would hardly recognize St. Mary's if they saw the grounds, the buildings, the tasty arrangement, the equipment and conveniences of today.—The improvement in studies kept pace with that in material things. Fr. Votel's aim was to bring the curriculum up to the requirements of the Ratio Studiorum. The stand-

ard of the courses was raised; their matter was made more comprehensive, their method more thorough and accurate, their grading more exact. The faculty was augmented. Diligence and thoroughness on the part of the students became a necessity. In discipline, too, he aimed at and reached a high standard. He understood its relation to the morality of the college. On this point he was by some judged to be rather severe, but he knew that it was necessary for the moral welfare of the students, about which he was so solicitous. The whole institution, its material condition, its intellectual character, its moral tone, its educational power, received by the administration of Fr. Votel an impetus which has placed it in its present enviable position among its sister colleges, and has started it on a course of organic development and material expansion rich in promises for the future.

His many labors had entwined his heartstrings firmly around St. Mary's. He dearly loved the place and all that belonged to it. The students claimed his special attention and affection. He loved to speak of them, to meet them and mingle in their company. It was surprising that, with the manifold duties which claimed his care, he was familiar with the personal character of almost every pupil. It was characteristic, too, that while he was superintending the many and various improvements carried out during his administration, he would often with the greatest relish think and speak of the pleasure and comfort the boys would derive from them. When at the end of the school-year he bade the students farewell he would sometimes return to his room in tears; he missed the merry laughter, the joyous shouts, the happy faces, of those for whom he was laboring.

St. Mary's College, in its present prosperity and renown, stands as a monument to the energetic and self-sacrificing devotion of Fr. Votel. But when he quit his post, on the 11th of February last, he carried with him, indeed, the filial love and respect of those whom he had made happy; but, alas! he also bore away with him the effects of his too intense application. The disease that so soon brought him to a premature grave was only the occasion; the exhausted mind, the shattered system made him fall an easy victim to the destroyer. He had gone to the novitiate as minister and procurator. Soon a severe cold came upon him that confined him to his room. The attack, instead of yielding to medical treatment, grew worse, and on Tuesday, March 1, the symptoms of pneumonia became evident. The malady gradually increased. Monday, March 5, his mind was wandering; still, now and then he enjoyed moments of perfect consciousness. The infirmarian stayed with him the whole of the following night. After midnight it was evident that he could not live much longer; and when the spiritual Father spoke of giving him the last sacraments, he brightened up, and gave signs of

consent. After this, while the prayers of the dying were recited, he answered them for the most part; and a crucifix being put to his lips, he kissed it most reverently and repeated the holy name of Jesus three times. Then he told them that he was unable to answer, and that he could not live much longer. He grew weaker until about ten minutes before six o'clock, on the morning of the sixth of March, when he passed peacefully into eternity. May the reward of the just be his portion forever. Fr. Votel lived for God; may he be his reward exceeding great.—R. I. P.

Brother John T. Duggan.

A lengthy notice of the life and death of Brother Duggan could not fail to edify the readers of the Woodstock Letters. We will, however, confine ourselves to a brief outline. Those who knew their departed brother will easily fill out the sketch from their own pleasant recollections of him.

Brother Duggan was born in Milwaukee, June 1, 1859. He was brought up in St. Gall's Parish. While there attending the parochial school, his genial disposition, frank manners and inborn kindness made him the favorite both of teachers and pupils. For years he served as an acolyte at St. Gall's Church; and he is still affectionately remembered by former fellows of the Altar Society.

Leaving school, the cheerful little Johnnie Duggan secured a position in the employ of Mr. Zimmerman the well-known Milwaukee merchant. Completely winning the confidence of his employer, the future religious soon came to be treated as one of the Zimmerman family. Thus comfortably situated, and on the road to success, his young heart did not rest satisfied with the prospect of earthly goods, but was secretly yearning for nobler things.

Following his religious bent, he was received into the Society, April 29, 1880. The record of his life from that day to the hour of his death is one of ready obedience, cheerful diligence, and unexcelled charity. Fathers, scholastics, and brothers, all have their little stories of Brother Duggan's kindness. To cross his path was to be sure of getting a gentle or sympathetic word, and not unfrequently of eliciting one of his ever prompt acts of charity. These traits were especially noticeable, when, for a time, Brother John had care of the sick at St. Louis University. One of the brothers who had lived much with Brother Duggan, says: "I never heard him speak a harsh word to anyone under any circumstances. He was always very respectful towards his superiors. In all grades of the Society he had more friends than anyone else I know; and he deserved to have them."

From the constant sunshine of Brother Duggan's behavior, some may have thought that it was all the necessary outcome

of his happy nature, that he could not, if he would, do other than laugh; not so. Nature indeed had done much for him; but he had his trials and very severe ones. His health had been feeble for years. One of the effects of this was the frequent occurrence of mental depression. "These visitations," said his spiritual father, "were a sore trial to his soul. But he fought his foe with truly supernatural weapons, and always triumphed." Again, amiability of character is no shield against the mortifications of common life. St. John Berchmans has told us so. And Brother Duggan had more than an ordinary share of this kind of trials. His custom was to go and offer his troubles to Our Lord in the Blessed Sacrament. Then, confident that all was right, he went about his work like the cheerful giver whom God ever loves.

About fifteen months before his death, Brother Duggan began to fail rapidly. He was placed under the care of an able physician. Not appearing to regain his health, he was relieved by superiors of all work. As the spring was opening, he was sent to recuperate at the Novitiate at Florissant. Here he rallied for a time and seemed quite well. The doctor, however, notified superiors that his recovery would be short-lived; for the brother was suffering from an incurable ailment—diabetic consumption.

This revelation was not at once communicated to the brother. However, several months before his death, it was thought advisable to let him know his true condition. The sufferer received the news with edifying resignation. With the rest of the brothers he made the annual retreat. When it was over, he said he knew it was his last and professed himself ready for the call of God.

He still felt hearty at times, and much enjoyed the easy occupation of carriage driver between the novitiate and the village. He soon had to give up even this pleasant distraction. He was visibly growing weaker. Still death was not known to be so close at hand. About May 1, he paid a visit to the city; on the sixth, he was still walking about the grounds. On the seventh, he took seriously ill. For two days he suffered keenly. He received the last sacraments. And on the morning of the ninth, the final hour had come.

Brother John's last regular employment was the care of the house on the philosophers' side of the St. Louis University. The scholastics deeply regretted his premature death. They still rehearse many interesting anecdotes illustrating his gentle character and almost limitless charity. No less favorable was the impression Brother Duggan made upon externs when duty brought him into contact with them. Few who knew him, do not inquire solicitously for him and express their sorrow that he should have died so young. To exemplify this last point I can do no better than quote the words of Dr. Bryson, the attending physician. When that gentleman

heard of the brother's death, he at once wrote to Florissant. He said he felt confident that his late patient was now enjoying the reward of the good. "It was a pleasure," continued the physician, "to see him come to my office. He was so gentle, so patient, so resigned, so grateful for any little service done him! In him I feel that I have another advocate before the great white throne of God."—R. I. P.

Father Peter J. Leeson.

On Thursday, May 17, 1894, Fr. Peter J. Leeson, attached to Detroit College, died suddenly from a stroke of paralysis while giving instructions to the young ladies at the Sacred Heart Convent, at Grosse Pointe. He began to speak about 9.30 o'clock in the morning, and was seated in a chair in the sanctuary when the stroke came. He fell to the floor, but remained there only an instant, when he managed to get up again. The nuns wished him to discontinue his discourse, but he told them that he felt able to go on. His strong will asserted itself and for a few moments he spoke again, but his strength was fast failing and he fell a second time. The father then saw it was useless to attempt to continue and he allowed himself to be carried out and placed on a couch. Medical assistance was sent for, but he was past human aid, and gradually grew unconscious until death relieved his sufferings. Before dying he received the sacraments of the Church.

The death of Fr. Leeson put an unexpected end to a most active career spent in the sacred ministry, and to the labors of a most devoted educator of youth. He was born at Herenthals, Province of Antwerp, Belgium, Aug. 31, 1836, and received his education at the Jesuit college in the neighboring city of Turnhout. While there he offered himself to the renowned missionary, Fr. P. J. De Smet, S. J., and in 1855 he began his novitiate at Florissant, Mo. After finishing his theology at St. Louis, he was raised to the priesthood in 1869. For six years before his ordination, and for twenty years after it, he employed his unremitting labors in the education of the young; for ten years continuously he was vice-president of St. Louis University; and he filled positions at St. Ignatius' College, Creighton College, and at St. Gall's Church, Milwaukee. Fidelity to duty in humbler labors, conscientious performance of all the least details of his work, and a generous charity to all, made him a model man; while his evident piety showed him to be a holy priest. During the last years of his life he had been forced to moderate his efforts. He suffered from various ailments, and was sent to Detroit College last summer in the hope that the change of

climate might benefit him. He spent part of the time in the work of the ministry, and part in the class-room, where he had accomplished so much.

With a strong sense of duty, there was conjoined in Fr. Leeson's character a wondrous pliability. In different positions of responsibility he was, so to speak, a different man. A model teacher, a disciplinarian whose reputation will live as a tradition in the Missouri Province, a most beloved Father Minister, a zealous and patient laborer in the vineyard of the Lord, one knowing him only in one of these different positions would judge him to be engaged in the special work of his life.

The work by which he will be best remembered was, in all probability, his long term as prefect of discipline at the St. Louis University in the boarding-school days. He was eminently just and kind, but, when the occasion called for it, very stern. The boldest lad quailed beneath his searching glance. The study-hall, when Father Leeson presided over it, was a model one in every respect. He entered saying his breviary, and he left saying his breviary. Between his entrance and his departure, he would raise his eyes perhaps once, and allow them to rest for half a minute or so on some luckless youth, who seemed to be neglecting his books. The study-keeper would say nothing; the boy would say nothing, while he wilted. That was all. But for the next six months he would be a model student when Father Leeson presided over studies. Father Leeson's appearance was always the signal for perfect order, whether in the class-room, on the play-ground, or in the corridors.

And yet, though the students, large and small, feared him, it is a striking fact that they loved him, too. It is now some sixteen years since he left St. Louis; yet, despite this lapse of time, he is still vividly and lovingly remembered, beyond all who at that time were associated with him in the government of the college.

Loved by the students, he was loved also by Ours. As Father Minister, he was the kindest of fathers to those under his care. In his dealings with the community, it was remarked that he ever spoke lovingly and charitably of his brethren, and that any severity in the way of criticism on the doings of Ours gave him pain. He was amiable and charitable to a marked degree.

His life was indeed beautiful: beautiful in the sight of God, because he ever acted from a sense of duty; beautiful in the sight of men, because he possessed that happy adjustability (no less a work of nature than of grace), which enabled him to do in an eminently satisfactory way whatever his hand was set to perform.

As his life was beautiful, so was his death. His last moments were consecrated to bringing little children nearer to

the Sacred Heart. He did not indeed finish his exhortation; but his death was the most beautiful exhortation of his whole career.—R. I. P.

Brother John J. Lawless.

In the infirmary of St. Mary's College, Kansas, on Sunday, July 15, 1894, died Brother John Lawless in the 65th year of his age. His death was the speedy result of a fatal accident. While walking at eleven o'clock among the cattle in the barn-yard, he was kicked in the groin, and a severe rupture and internal hemorrhage resulted. Unable to walk he crawled about sixty yards towards the house where he remained till the brothers sent to search for him, when missed from dinner, found him at one o'clock, lying on the ground, entirely helpless and in great agony. He was carried on a litter to the infirmary, and the college physician was summoned. The brother on seeing him said: "Doctor, this is death!" After the last sacraments were administered, the physician began the necessary operation, only to discover that his patient was beyond all medical skill, and that he could do no more than alleviate his intense sufferings by the administration of opiates. A few hours after, to a father exhorting him to patient suffering, Br. John replied: "What is my suffering! A soldier of the world suffers much more when wounded in battle." At 10.30 in the evening he said to his attendant: "Tomorrow is the feast of Our Lady of Mount Carmel; will you say your beads for me, that I may obtain a good night's rest?" His rest, his eternal rest was nearer than he knew. Twenty minutes later, he said: "The Blessed Virgin must have heard your prayers, for now I am resting easier." After ten minutes his agony began. With his beads in his hand, he signed himself at frequent intervals with the sign of the cross, and retaining consciousness to the last, expired at 11.20 P. M. with sentiments of devotion.

Brother John Lawless was born in the County Kildare, Ireland, Jan. 4, 1829, the year of Catholic emancipation. In the year 1842 he emigrated with his parents to America. The vessel infected with small-pox, landed at New York and was quarantined. His father and his two brothers fell victims to the contagion. The surviving members of the family settled among the coal mines in Pennsylvania. Brother John, though now only a lad of thirteen years, labored hard to help his mother in the support of his younger brothers and sisters. The remarriage of his mother was the occasion of his leaving home. From Carbon Co., Pennsylvania, he went to New Orleans, where for a time he was engaged in carrying provisions in flat boats up and down the Mississippi. He next

bought a farm in Michigan, and tried farming for a few years. When he sold his farm he went to Fort Leavenworth, Kansas, and was there employed by the government as a "freighter." Soon becoming acquainted with Bishop Miége, the Vicar Apostolic of the far West, he engaged in his service. Usually the sole companion of the bishop in his long missionary trips through his wild, vast and almost uninhabited territory, John Lawless proved himself a valuable assistant. He was driver and manager of the bishop's outfit, pitching the tent at nightfall, cooking and looking after the wants of the bishop, and each morning serving Mass at the portable altar erected in the tent. During these years he learnt many lessons of wisdom and piety from the lips of the bishop, lessons which he never forgot, for he was fond of recalling them in later life. In 1856 was established the Catholic school in the vicariate, at Leavenworth, and Brother John was appointed teacher. His long and faithful labors were at length rewarded with a religious vocation, for in 1859, he applied for admission into the Society and Bishop Miége sent him to the novitiate at Florissant.

His life in after years as a brother in the Society was always marked by piety and industry. When Bardstown College, Kentucky, was closed near the end of the civil war, he was sent to St. Mary's College, Kansas. In 1887, he asked and obtained permission to go to the newly opened Indian Mission in Wyoming Territory, but after a year's hard labor and exposure, his health gave way, and he was sent back to St. Mary's College. At this time injuries, which he had received in youth in the coal mines in Pennsylvania manifested themselves in spinal troubles. Operated upon by the local physician and later by a famous specialist in St. Louis, he obtained relief, but was not cured. Nervousness and insomnia followed, and after serving for a time as night watchman of the college, his faculties seemed to give way at intervals, his memory, however, which was most remarkable, never failed. Of events contemporaneous with his busy life, there was no chronicler more certain, and in such matters his word was final.

If charity consists in works and not in words only, Brother Lawless certainly possessed the virtue. When in 1873, smallpox threatened to infect the college, he zealously petitioned the rector to be allowed to devote himself to the victims, quarantined a few blocks from the college. He tenderly nursed the patients, and did all the cooking and washing. Again his zealous charity was evidenced in his love and care for the poor. He was fond of looking after the many tramps, whose visits to the college are frequent. While relieving their temporal wants, he studied to inculcate truths of religion upon them, and sometimes led negligent Catholics to confession.

Brother Lawless was remarkable for his devotion to the Blessed Virgin. His patience, love of poverty, and self sacrifice were above the ordinary. His fasts seemed continuous, for at table he was noticed to eat very little, and his mortification was manifest in his long and silent suffering; a rupture of many years standing was discovered by the physician, only when summoned after the fatal accident.

Though sudden the call, we feel sure that Brother Lawless, after a long life devoted to religion and piety was well prepared for the summons, when fortified by the last sacraments of the Church he went to receive the reward of his virtues. —R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From April 15, 1894 to Oct. 15, 1894.

	Age	Time	Place
Fr. Charles O'Connor.....	50	May 5	Jersey City, N. J.
Br. John T. Duggan.....	35	" 9	Florissant, Mo.
Br. Patrick Gallagher.....	49	" 13	Woodstock, Md.
Fr. Peter J. Leeson.....	58	" 17	Detroit, Mich.
Br. Paul Viboux.....	75	June 28	Grand Coteau, La.
Br. John J. Lawless.....	65	July 16	St. Mary's, Kans.
Br. Fridoline Hoefele.....	74	Aug. 9	Fordham, N. Y.
Mr. Adolphus Vaillant.....	22	" 19	Sault-au-Recollet, Can.
Br. Caspar Menke.....	82	Sep. 2	Frederick, Md.
Br. Martin Barbieux	78	Sep. 18	Im. Concept., Montreal.
Br. Patrick Corrigan	73	Oct. 11	Fordham, N. Y.

Requiescant in Pace.

VARIA.

Alaska.—We have but little news from Alaska. Br. O'Sullivan, who went there last year, has returned, having lost the steam launch by an accident. Fr. Muset has not returned to Alaska, though he was most desirous to do so; the doctors would not allow him on account of his health. Fr. Crimont left in June for Alaska. Fr. Judge has written a long letter to his brother which we hope to publish in our next issue. Fr. Barnum has sent only the letter we subjoin :—

St. Michael's, August 28, 1894.

Dear Father Richards, P. C.

Many thanks for your kind letter. I am sure that I can never be able to show you how grateful I am for your kindness and encouragement. I hope that you will not mind it much if I have not written any long letter this year; but the fact is that I have not been able to gather any interesting facts, and I have devoted myself solely to Innuit. You will be delighted at the amount of Innnit I have for a grammar, and if I come down next year it will be ready to be printed for our own use. All the year I was under the impression that I was to be sent down this season and so I prepared no letters. I am glad now to learn that I am not to go, as I would not like to have to stop work for so long a time just as I am getting near the threshold of Innuit.

Now for what you may call another of Father Barnum's wild schemes. We should have a good physician and surgeon up here. There is a good devoted Catholic widower, who is a competent doctor and who is anxious to do something for the glory of God and the progress of the Catholic Faith; he is willing to devote his energies for this noble cause, and will come up here and help us, becoming a lay missionary or a *donné* of the Society. I do not know his name nor his address, and it may be well that you do not either, but you can "fix it up" for us. There must be such a person somewhere among our Catholic laity. Could you not frame a nice appeal to the Catholic medical fraternity and have it published in the "Messenger," in some prominent way as to head lines? Somewhere or other a copy of it will strike the right man, and then we can obtain a small outfit of regular medicines and medical appliances. The Sisters are willing enough to have a hospital annex at Holy Cross or elsewhere, but without a regular medical man in charge it would not do, as they are not willing to take the risk. Now do add this favor to the great number already shown to us. The "Messenger" would spread the appeal far and wide. I am sure there must be some good Catholic who would be glad to devote himself to this heroic work were the opportunity given to

him. He could divide his time among our missions and be of the greatest aid. So far no regular physician has really traversed this country beyond those who passed rapidly down with the survey parties.

Many packages were left behind in San Francisco both last year and this. The reason is that now they send up sailing vessels and these start much earlier than the steamer used to do. Things for us should be in Frisco by May 1.

The terrible flood this year in the Yukon was appaling. With the exception of Nulato and Anvik almost every village has been swept away by the ice. The Yukon folk are homeless. The memorial cross which we put up at Yissetlatoh went down the river; it passed Nulato standing upright on the floe, and they tolled the church bell while it was drifting by.

I hope you will soon meet Brother O'Sullivan. I gave him lots of messages for you; he will give you many details. We are all well at present. Father Treca was at death's door but he is all right now.

Your devoted but unworthy brother in Christ,

FRANK BARNUM, S. J.

Extract from a letter of Fr. A. Robaut:—

St. Joseph's Mission, on the Akulnrak River, June 20, 1894.

Rev. Fr. Superior, P. C.

. . . . *Tandem aliquando* news from the Upper Country has reached us. Our "Little Swan," the name of our smaller barge, arrived here the day before yesterday. Our steamer "St. Michael" is no more; it is at the bottom of the river, this time a complete wreck. This has been such a frightful year, that no man here, not even the oldest inhabitant, remembers to have ever seen the like before. There has been exceedingly deep snow, intense cold, a long winter, and general starvation. Many Indians had to eat their boots, some their dogs, and some even their old biadaras or skin boats. The Yukon waters rose to such an enormous height, that I doubt if a single village situated along its banks be still existing. The ice swept down houses, caches, trees, etc., etc. as the mower cuts the grass. Fr. Judge up in Nulato was enabled to show his swimming skill right in his own house; at Holy Cross they watched for a long time, in readiness to remove the Blessed Sacrament from the church and take it to the hills. It seems incredible! The Indians everywhere had to leave in their canoes or boats, and make for some place from which they could reach the hills. . . . .

Baltimore, Loyola College.—Loyola had 213 students last year, not counting over thirty who made the course in ethics and philosophy, of whom twenty or more took their degrees. These graduates were lawyers and doctors, some quite prominent. This year the courses will be continued. These courses are given in connection with the "Catholic Association," made up of the leading Catholics in the city. Besides the philosophical lectures, the Association had lectures twice a month by very prominent scholars. In April, the

Association gave a reception to Archbishop Satolli, the largest he ever had. It was supposed that nearly 4000 Catholics filled the Academy of Music, whilst many more had to be turned away. The Archbishop gave an excellent speech in Italian, on the study of Aristotelian philosophy, afterwards translated for the *Mirror*. Now we have 225 students in the college.

Belgium, Louvain.—Father Petit, formerly Master of Novices at Arlon has been appointed rector; Father Van der Aa teaches Ethics. Henceforth there will be two distinct courses of moral theology given here, one for the long course, the other for the short. Each course will last two years and six months; the former will be more scholastic than casuistic in character. Father Vermeersch gives the scholastic moral and canon law to the long course, while Father Genicot does the same to the short course and the many externs who attend our courses. On July 21, Father De Villers of this province gave a very brilliant Grand Act in theology. The Papal Nuncio presided.

Brazil.—Our college at Itû opened on the 26th of last March and we number at present, (May 4,) five hundred and fifty boarders. A few more will come. We had wished for not more than five hundred, as we are in great need of men, but such is the reputation of the college, that it has been impossible to do otherwise. As it is, a good many have been refused, and some having come without previous notice being given have had to go back home. The health of the students is good, the studies flourishing, and the discipline such that we cannot reasonably wish better.—The college at Friburgo is in the same flourishing state. They accept only some two hundred boarders, because the house cannot contain any more; the applications are far greater than the space.—Our novitiate was opened in January; there are five scholastic and three coadjutur-brother novices.—*From Fr. Galanti.*

Buffalo Mission, St. Ignatius' College, Cleveland.—The list of students attending our college this year shows a marked increase. This is due mainly to the splendid Commencement, for which we are indebted to Father Guldner. As professor of rhetoric he spared no trouble to make the Commencement a success. He also introduced the League of the Sacred Heart among our boys and his efforts were crowned with good success, as it is in a flourishing condition. Even little boys have learned well how to use the intention sheets. They sometimes tell in all simplicity how their prayers were heard, and do not forget to put down a note under the heading "Thanksgiving." The only Protestant student we have, after attending our college for three years, is at present under instruction and will make his first holy Communion on the feast of Blessed Margaret Mary. A friend of his has, since the organization of the League, recommended him every month to the Apostleship of Prayer, and just before the students' retreat the triumph of the Sacred Heart was completed.—Father Becker arranged, about two years ago, among the officers

of the sodality of the Blessed Virgin, the St. Vincent de Paul Society, the members of which give religious instruction every Sunday to the poor Catholic inmates of the Work-House.—Of the students in the episcopal seminary about three-fourths are boys of our colleges in Buffalo and Cleveland. Two of them, who made their classical studies here at our college, were sent by the bishop to Rome about a fortnight ago, to complete their studies in the American College.—Some forty missions have been given during the past twelve months by the band of missionaries attached to our college.

California, St. Ignatius', San Francisco.—A very successful mission was given in our church by Frs. H. Möeller and Finnegan of the Missouri Province. All were delighted with the zeal and eloquence of the fathers. During the second week the spacious church was crowded nightly with a congregation of over five thousand men; almost as many were present daily at the 5 o'clock Mass and sermon. A number of converts were received into the Church or left under instruction. The Communions during the mission numbered over twenty thousand. Both fathers were exceedingly gratified at the fruit of their labors and assured us that they had never addressed larger or more attentive congregations. They were invited by Archbishop Riordan to give the annual retreat to the secular clergy at Santa Clara College. The priests were exceedingly pleased with the good fathers and begged the archbishop to detain them a while that they might give missions to their people. As a result the fathers have already given very successful missions at St. Francis', St. James' and St. Peter's Churches, San Francisco, and have work enough to occupy them for fully a year. At the urgent request of Bishop Manogue of Sacramento, they will give a mission in his cathedral before they return home next February. On leaving us the good fathers will bear along with them the blessings of all the faithful.—This college as also Santa Clara College, had their Commencement Exercises at the California exhibition grounds and a joint entertainment was given by the alumni of both colleges. All the exercises won the highest encomiums.—The church has received a magnificent monstrance, believed to be the finest in this country. It is almost four feet in height and is made of solid gold. It is adorned with rich carvings and embellished with figures made of virgin gold. Its central pillar is studded with diamonds, rubies and other precious stones, and the circling darts of gold are burnished, until they glisten even in the faintest light. The beautiful ornament, telling in its raised figures the story of the Saviour, sparkles with over 1000 costly stones. This monstrance has been made from offerings of gold and precious stones, contributed during many years, many being put in the plate as it was passed around on Sundays. These various offerings were preserved till they amounted in value to more than $40,000 and from them the monstrance has been made.

Santa Clara.—The college has opened with a large number of students,

considering the straitened times. Rev. Fr. Rector has made several marked improvements. The swimming pond has been covered with a cement bottom; the board walks around the interior of the old Franciscan cloister have been replaced by more substantial ones of cement; the dormitories, wash-rooms and study-halls have been much improved.—The mission given in our old mission church by the Missouri fathers was eminently successful.

San José.—When Frs. Möeller and Finnegan finished their wonderful mission in San Francisco they came to our Garden City and gave a no less successful mission to our congregation. St. Joseph's College is advancing quietly and steadily.

Los Gatos.—There is serious question of building an addition to our novitiate to accommodate the large number of novices who flock to us.—During the night of Sept. 28, our large barn was burned to the ground. Horses and mules perished in the flames. The loss is over $5000, a very serious one for our novitiate.

Canada, *The Scholasticate and Parish of the Immaculate Conception, Montreal.*—The triduum of Blessed Baldinucci, Acquaviva and companions was celebrated with great eclat in our parish church on Aug. 31, Sept. 1, and 2. The church was magnificently decorated for the occasion while two beautiful paintings of the martyrs graced either side of the altar. The panegyrics were preached by Fr. Bernard, O. S. F., and Fr. Strubb, Redemptorist. At the close of the triduum solemn benediction was given by his Lordship Archbishop Fabre.—On Aug. 15, we celebrated the golden jubilee of Rev. Fr. Ouellette, who is well known as having been chaplain in the American war. His virtues and exploits were sung with great glee, and a very appropriate poem was written for the occasion by one of our scholastics.—The new school in connection with our parish is fast coming to a completion. Last Monday, Sept. 24, our boys left the old school, and went to take their seats for the first time in the new building. The school being in brick is built with all the latest improvements and contains twelve spacious class-rooms well lighted and ventilated. Four hundred boys are at present in attendance, thirty of whom are in the commercial department.—A private residence adjacent to the convent is also being built for the Sisters.—On Aug. 29, nine of Ours were ordained priests in our parish church by his Lordship Archbishop Fabre. Two converts (one of whom was an Anglican minister) who a few days before had made their abjuration at the bishop's palace, received their first Communion from his Lordship's hands at the Mass of ordination.

The Novitiate at Sault-au-Recollet.—Father Edward Lecompte was appointed master of novices on June 29. Father Charaux is instructor of the third year and has eleven tertians under his charge. They are completely separated from the rest of the community. The third year began on August 15, the great reatreat on Sept. 19, to end on Oct. 21. From Aug. 1, 1893, to

Aug. 1, 1894, 204 have made retreats at this house, and of this number, 114 have made choice of a state of life,—42 for the religious life, 11 for the secular clergy. This is an increase over preceding years, and it may be due to the greater facility of reaching the novitiate, for we have now an electric railway to Montreal. It runs a few feet in front of the novitiate, the trains passing every half-hour, and they are soon to run every fifteen minutes. There is talk also of running a rail-road around the island of Montreal. These advantages are not without their inconvenience, for the "Sault" is losing the solitude it formerly possessed.

Quebec, A chapel for the Villa Manresa.—Our readers may recollect that three years ago a house for retreats was opened at Quebec. This has met with such success that a fine chapel, dedicated to *S. Maria della Strada* under the name of "Notre Dame du Chemin" is now in process of construction. The corner stone was laid last May, and the crypt or lower church, will be covered so that it can be used for the feast of St. Joseph. The chapel is 145 feet in length, 41½ feet in width in the nave, and 75½ feet in the transept and 54 feet in height. The steeple will have a height of 154 feet. The estimate cost is $50,000.—A good number have made the exercises at Manresa during the summer.

St. Boniface College, Manitoba. — On September 6, Rev. Remigius Chartier was appointed Rector, in place of Fr. Henry Hudon, who has been sent to the novitiate at the "Sault" to be minister. Fr. Joseph Grenier is teaching humanities, Fr. I. J. Kavanagh is minister and prof. of natural sciences, Fr. Lamarche is prefect of discipline, while Fr. Drummond is prefect of studies, prof. of philosophy to the boys, and of theology to the ecclesiastics.—Our boys have succeeded very well in the university examinations.—The Governor General's silver medal was conferred on Joseph Trudel of St. Boniface College, who also received the degree of B.A., and, by first-class marks, earned the second moiety of his $200 scholarship. Four other students won scholarships, Marius Cinq-Mars deserving special mention. He was third out of sixty-five candidates for the scholarship in Latin and mathematics, and being one of only two candidates from St. Boniface, is a 50 per cent. success. The class lists show that he was also first in Latin for the entire Preliminary, and second in Greek and Euclid. His brother, Aime Cinq-Mars, the other St. Boniface candidate in this course, was sixth in the long Latin list. For the Previous year St. Boniface sent up five out of the sixty-five candidates in the whole university. Of these Rousseau was eighth in Latin and fourth in Greek, while Lucien Dubuc was first in trigonometry, there being an enormous interval between him and the second in a difficult problem paper.—As for the pass papers in the junior and senior B.A. years, the St. Boniface candidates maintained the reputation which our college has acquired, and which Dr. Laird emphasized with characteristic frankness when, last Thursday, at the council meeting he held up our students as models of thorough-

ness in these papers which so many other candidates did in a careless way. Thus Desourdis was third and Trudel fourth out of 41 candidates in physics, and Desourdis was second out of 27 candidates in hydrostatics.

China, The House of the Society at Zi-ka-wei.—I have been in Zi-ka-wei a week, and it is a great pleasure to get back into a fine large regular community. I wrote to Rev. Fr. Provincial of the arrival of my successor in Macao and of my expected transfer to this house of studies. I have nothing to do now but study Chinese and, of course, French. There are several scholastics here who have nothing to do but study Chinese, so that I am not alone in what might otherwise be considered a lazy man's position. This is a splendid place to study ; the house is in the country, and as the novices are here, there is a quiet novice air about the whole community. It is really very agreeable to my tastes, and after four or five years, I hope to come out much improved in more ways than one.

Your Reverence is aware that there are Chinese in the several divisions of the community. They are effective workers, and very useful as writers and directors of asylums. The Chinese scholastics speak Latin and French well enough to read in the refectory. The philosophers gave a very creditable disputation the other day. The defender in ethics is the solitary Japanese in the Society at present. He is a very amiable and gentle little scholastic, and seems to be a general favorite with the Chinese and Europeans among whom his lot is cast.

The theologians here go to class with the Chinese seminarians, who form one department of this big community. The seminarians are about eighteen in number, and form a little community apart, with their own refectory, dormitory, recreation-room and so forth. They eat Chinese fashion, i. e., four at a table, each with his bowl of rice and chopsticks, and the common dishes in the middle. There is also adjoining our house a college of boys from the age of twelve to eighteen. They are all boarders and all pay, I am told, though of course in China there are no fancy prices. They are sturdy looking little fellows, and have the easy careless air of contented school-boys. They are as a rule taught nothing but Chinese, in the Chinese way, by a hired corps of Chinese masters. Those, however, who manifest a desire to become priests, may enter the Latin class which is taught by one of Ours. The prefects are two European scholastics. If those who study Latin persevere in their intention, they go to the little seminary in Shanghai to continue their classical studies, and afterwards they return here to study theology and philosophy, a course of seven years, just as Ours, if I mistake not. After theology they are sent out as catechists on the missions for two years of probation. They are then admitted to holy orders, if they have given satisfaction. So it appears that a native secular priest of this mission is a person of no ordinary training.

Everything is excellently organized in this mission, and I dare say for per-

fect organization, as well as for the zeal and learning of the missionaries, this mission would stand comparison with any in the Church. It comprises two Chinese provinces with a population of about 50,000,000, and embraces the old capital of Nankin as well as the great port of Shanghai. There are over a hundred thousand Catholics, and the number is constantly increasing.

This establishment with its orphan asylums, observatory, printing-house and all the other departments, is exceedingly interesting to visit. Though I had heard a good deal of Zi-ka-wei, I was astonished when I got here and was taken around to see the different departments; but I have not yet seen all. Visitors are taken by surprise when they see what has been accomplished by zeal and organization. Our own community seems to be all that could be desired in a religious house. The library is a splendid one; not so large, of course, as you might see in a house nearer the centre of western civilization, but remarkably free from anything like lumber. Every volume seems to be judiciously chosen; besides the standard subjects of theology, history, etc., the library is particularly rich in literature on the East in general, and China in particular. There is, moreover, a splendid Chinese library in connection with the European. Besides, there is the observatory library, with the publications of most of the observatories of the world, scientific periodicals, and the U. S. Smithsonian and Government publications, besides standard works. Fr. Heude's natural history library in his museum is as complete as a specialist requires. We scholastics have a very good library, comprising principally theology, philosophy, and works in Chinese. We have all imaginable aids in the study of Chinese, including the daily intercourse with our Chinese brothers.

The Cantonese that I learned in Macao is quite unintelligible here, and there is the further disadvantage that the language spoken here, and used by Ours, is different from the official or mandarin language which must be learned. The characters, though, are the same for all dialects.

WILLIAM L. HORNSBY, S. J,

Fordham, St. John's College.—St. John's opened this year under the most favorable auspices. The first day saw a larger number of students gathered at the supper table than many a previous year. Up to the present we have been steadily increasing in numbers, so that we may hope to equal and even surpass the record of last year. Even now the university course is larger than it has been for some years, as the following list will show: philosophy 16, rhetoric 15, poetry 26, first grammar 30. — According to custom, the three division buildings were thoroughly overhauled and renovated in preparation for the opening of college; the apparatus of the gymnasia have all been repaired; seats put in the gymnasia of first and second division, and a number of minor improvements made in the billiard- and reading-rooms. The

evening of Sept. 12, witnessed the reception given by the students to the philosophers. The First Division play-room was adorned with flowers, bunting and lanterns, and a musical entertainment given in their honor.—All the students give great edification by their manly, respectful conduct; among other pious practices, the members of the classes of rhetoric and philosophy pay a visit to the Blessed Sacrament after meals.—Congregational singing continues with the same success as in former years. A gentleman who attended vespers one Sunday evening, was enthusiastic in his praise of the boy singers, and of the devotion they inspired. "I did not think," he said, "a crowd of boys could inspire such devotion." He concluded his remarks by saying, "I have been here very often, and really, father, I like Fordham more and more, every time I come." The vespers, together with the litanies, sung every Saturday night in Our Lady's honor, beads at daily Mass, and other pious customs observed by our boys, must surely draw down many blessings upon them, and are the chief reason, we may be sure, of the excellent order and discipline of the three divisions. Everything goes on like clock-work; the boys, perhaps without knowing it, are happy and contented. It might be mentioned here that the new badge of the Sacred Heart is a great favorite with the boys, many wearing it continually.—The past month, judging from class-work, recitations, themes, etc., has been noted for application to study; as an instance of this, the students of chemistry may be seen, even during noon recreation, going with their books to the laboratory for analytical work.—Library tickets have been sought for by a large number, and interest in reading has been heartily encouraged. The newly printed catalogue, the work of Fr. Hughes, the librarian, has been of great use both to the teachers and to the assistants in the library.—A new feature has been introduced this year by Rev. Fr. Rector, into the weekly sermons; each one will form a link, as it were, in a chain of discourses, that will comprise a view of the whole Christian doctrine.—The college is blessed in having no lay teachers, all the classes being under the direction of Ours.—A number of applications were received during the summer for a post-graduate course, but as it was impossible to supply a teacher, the idea had to be abandoned.—Our annual retreat has just been concluded, as we hope, with lasting good results. Fr. Fulton won with the boys from the start, and gave the Exercises of St. Ignatius with great pathos and earnestness. He was much taken with the boys and commended them for their attention and piety.

France.—Though our colleges have remained for the most part under our direction and have been flourishing, our houses of study and novitiates have not been re-opened in France since they were closed twelve years ago; these houses are in England and Spain. Superiors must have recently received some assurance from the Government that even such houses would not be disturbed, for the novitiate of the province of Toulouse has been moved from Vitoria, Spain, to Toulouse, and it is said that the scholasticate at Ucles,

Spain, will also soon be changed back to its former site at Vals. The apostolic school, which has been for a number of years at Littlehampton, was transferred in August to Amiens. These changes have been made as quietly as possible, so as not to attract attention.

Frederick.—On the evening of June 20, his Eminence Cardinal Gibbons visited Frederick to administer the sacrament of confirmation. He came from Emmittsburg in the company of Rev. Fr. Rector, Vicar-General Byrne and Dr. McHale of the Immaculate Conception Parish, Baltimore. He was met at the city limits by an escort of Catholic citizens, the young men's Catholic Club and the St. John's Cadets. On arriving at the novitiate the Cardinal gave his blessing to the community, and after supper attended the reception held in his honor by the Catholic Club. The following day his Eminence said the early Mass in St. John's Church and gave first Communion to the Communion classes. At 10 o'clock solemn Mass *coram episcopo* was celebrated by Vicar-General Byrne, Dr. McHale being deacon and Mr. McCabe, S. J., subdeacon. The Cardinal preached at the Mass, on the nobility of Christians in brotherhood with Christ. After Mass he confirmed and gave a short instruction on the sacrament and the duty of Christian obedience as a practical fruit. His Eminence dined with the community, and in the afternoon entertained the juniors and novices with an account of his labors and adventures as Bishop of Wilmington N. C. Mr. and Mrs. Victor Baughman entertained his Eminence and Father Rector in the evening at their villa "Poplar Terrace." The following morning the Cardinal said Mass in the Convent of the Visitation as it was their titular feast.—Brother Leischner celebrated the jubilee of his entrance into religion, on the Feast of the Most Precious Blood, July 1, the Cardinal's visit adding an unexpected feature to the day's enjoyment. The brother attended community Mass in the domestic chapel, which was decorated for the occasion, but he declined to exchange his accustomed seat for the place in the sanctuary offered to him in honor of the day. He went about his ordinary occupations as dispenser, refusing a substitute even for one day. The juniors gave him an entertainment in the afternoon and in the evening he visited the novices and recounted some of his adventures on the Lake Superior Mission.—The Corporation of Frederick has contracted to illuminate with electricity the dial of St. John's clock, on condition that it be maintained in such constant repair, as to make it a reliable city timepiece. New heating apparatus for the church is in prospect.—The novices spent the long vacations at the new villa, "Groff's Park," near the city. The house and grounds afforded ample space for all purposes of amusement and necessity. A room was reserved for a chapel, in which the Blessed Sacrament was kept during the day for visits, stations, and private devotions. An altar was erected in a vestibule opening on the large central hall and here Mass and litanies were said, the community assembling in the hall. Dormitories under the patronage of the Sacred Heart, the Blessed Virgin, St. Igna-

tius and St. Francis Xavier were fitted up. Walks about the valley and outdoor games afforded exercise during the day and a piano and organ made the evenings very enjoyable. Expeditions were made to High Knob and White Rock. A croquet court and an extemporized bath-room were constructed.—A few days before the opening of the juniorate classes, several bands of the best walkers, accompanied by Fr. Rector and some of the less robust in a carriage, went to Mt. Airy to meet a delegation from Woodstock, and a picnic in the woods was held. Several photographs of the party were taken.—Shortly after settling down to work in their old quarters, the juniors were presented with new and roomier ones, the novices abdicating in their favor the large western dormitory, which is now brilliant every evening with electricity in lieu of midnight oil.—The lampadiers will have resigned their positions ere this is in press, electricity taking the place of oil, even in the private rooms, halls and novices' apartments, the lights will be in use.—The death of Br. Caspar Mencke took place on the evening of Sept. 2. He had been in the infirmary since his arrival at the novitiate early in June. Brother Mencke had celebrated his jubilee year in religion in 1891 and was eighthy-three years of age. Father Rector gave him the last sacraments a few hours before his death and gave him the last absolution at the moment of death. The funeral Mass was said by Father Provincial in the domestic chapel on the morning of Sept. 3, and the interment took place immediately after in the community cemetery.—On the morning of Sept. 4, at 9 o'clock, Rev. Fr. Provincial opened the juniors' schools by benediction of the Most Blessed Sacrament in the domestic chapel, the *Veni Creator* being sung by the community. Father Provincial dined at the villa with the novices, and kindly spent the recreation with them. —Fr. Gaffney is with us once more, and the mountaineers of the Cotoctin rejoice in his visits. His narratives of missionary life are always eagerly listened to by the juniors and novices whom he visits from time to time. He recently baptized a whole family of Lutherans, father, mother and six children.—Two new paintings have arrived from Rome. One is a copy of Gagliardi's "St. Ignatius and St. Francis Xavier discussing the 'quid prodest.'" The other is a copy of Gagliardi's representing the "Prophecy of St. Alphonsus Rodriguez to St. Peter Claver."—The jubilee of Fr. Delabays' entrance into the Society, was celebrated here on Sept. 25. The venerable priest offered his Mass in the domestic chapel in the presence of the community. The chapel and refectory were appropriately decorated. A souvenir volume containing spiritual banquets from the juniors, novices and brothers, and gratulatory verses was presented. Several of the juniors wrote Latin letters of congratulation.—Two new missions have been established, one, a branch of the mountain mission, has head-quarters at Shookstown and three novices as catechists, another, a branch of the Manor mission, has head-quarters in a private house on the Lime-Kiln and is to be tended by members of the Manor mission-band. —The following is a list of the different colleges, and the numbers, from which the juniors and novices have come :—

	Juniors		Novices		
	2d yr.	1st yr.	2d yr.	1st yr.	Total
St. Francis Xavier's	7	8	6	4	25
Boston College	3	4	8	3	18
Holy Cross	4	2	3	2	11
Loyola	1	1	5	1	8
St. Joseph's, Philadelphia	...	2	4	1	7
St. John's, Fordham	...	...	4	1	5
Georgetown	1	...	1	...	2
Gonzaga	...	...	2	...	2
St. Mary's, Montreal	...	...	1	...	1
Stonyhurst	...	...	1	...	1
Mungret	1	...	...	...	1
Mary Immac. Coll., Plymouth, England	...	...	1	...	1
Manhattan	...	...	...	1	1
Nashua (N. H.) Academy	...	...	1	...	1
Kansas	...	1	...	...	1
Boston (not from college)	1	...	...	...	1
Springfield	...	...	1	...	1
	18	18	38	13	87

The list of our tertians is as follows: — Maryland-New York Province, 9; Missouri Province, 1; Rocky Mountain Mission, 1; total, 11.

St. John's Literary Institution.—The beginning of the school year was auspicious, many new scholars applying for admission probably with a view to joining the cadets. During the past year a class in drawing was formed, and some of the boys have already made some creditable specimens which were on exhibition at the Frederick County Fair, the first time this association permitted the pupils of St. John's to exhibit their work. The cadet company has for instructor the captain of the Frederick Riflemen, who is not a little proud of "his boys." During the Fair the cadets were invited to take part in the morning parade, and afterwards to drill on the track in front of the grand stand on Wednesday and Thursday. They won great credit by their neat and soldierly appearance, and by their precision in marching. Arriving on the grounds, they marched around the track under command of their instructor, who placed his company of riflemen inside the railing to witness the boys drilling. The cadets marched as one man in a phalanx that could scarcely be excelled. From the moment of their appearance, the applause began on the grand stand, and the company well deserved it, as they stood in soldierly alignement in front; this applause was renewed at marching in company front, and continued with the marching in sections, and at the fours in circle. The fine appearance, and the manœuvres of the company and officers called forth many plaudits from the spectators, and continued, as they marched to the quarters assigned them. The drum corps, which accompanied the company from the school house, furnished the music for the drill. The officers of the association expressed themselves as being highly gratified with the appearance and deportment of the boys, and the president personally

thanked Rev. Father Hann, and Br. Whelan for allowing the boys to parade and thus add to the success of the Fair.

Georgetown University, The School of Arts.—The Commencement in June was one of the most notable in the history of the college. Never before, probably, has such a distinguished gathering of Alumni and invited guests met to do honor to Alma Mater. The President of the United States was unable to be present on account of a sudden attack of illness, the Vice-President, however, took his place. He was accompanied by several senators, the Ambassador of France, many members of congress, Rear-Admirals and Commanders from the navy and several Generals of the army. Among the clergy was his Eminence the Cardinal, the Secretaries of the Apostolic Delegation, a number of bishops, etc. It is no exageration to say that no other college in the country has had or could have so remarkable a gathering of distinguished men. What is more, they left the college delighted with all they saw. The Commencement Exercises were opened by the unveiling of a marble bust of Judge William Gaston, a present from his descendants.—During vacation the ball field was graded and extended till it now has an extent of 400 by 500 feet. The old house at the northern end has been demolished and the appearance of the field much improved.—Five of last year's graduates have entered seminaries, and two novitiates—one in the Missouri Province, and the other in Canada.—Mrs. Cecilia Coleman May has presented the college fifteen oil paintings of Jesuit Cardinals. They are 6 by 4 feet, and are intended for the walls of Gaston Alumni Hall. The protraits of Cardinals Steinhuber and Pecci are exceptionally good. The former was painted from life and the latter from a photograph. Mrs. Dahlgren's gift of stations for the chapel has arrived from Munich. The stations are in relief, measure 2 by 3 feet, and are slightly tinted in gold and stone color. The three stained glass windows for the transepts and for the large window over the main entrance have also arrived and will soon be put up.—The college opened with an increase in the upper classes, six new comers have entered philosophy making a class of 22, one of the largest Georgetown has ever had. In rhetoric there are 28; in poetry 30, and in humanities 53. A number of the new boys, well-drilled in Latin and Greek, are from New England High Schools. The classification of the students by residence shows the widespread influence of Georgetown, the School of Arts alone having students from thirty-five states of the union and four from foreign countries.—The Coleman Museum has received a large case of Vesuvian minerals from Father Degni, formerly professor of physics at Woodstock, but now rector of the Collegio Pontano, Naples.—Mr. Joseph Sinoluiski, of Washington, has presented his private library, consisting of many interesting volumes to the Riggs' Library.—Father McTammany has been appointed treasurer in place of Father Duncan who has been stricken with paralysis.

The Observatory.—Father Hedrick has published "Suggestions Regarding the Application of the Photochronograph." This in connection with the works already published by Fr. Fargis and Fr. Algué has been bound together in one volume and issued under the title, "The Photochronograph and its Applications."—The results of the photographic work on double stars, planets and satellities with the 12-inch equatorial are laid down in this volume. The method is so promising that systematic work has been undertaken, especially with regard to Jupiter's satellites.—A long series of photographic determinations of the variations of the pole was commenced last November with the 6-inch *Zenith Telescope.*—The photographic work done with the *Ertel Transit Instrument* is now being prepared for the printer.—The *small equatorial* has nearly finished its task of preparing work which is to be completed by the *large equatorial.* The object in view is an atlas of charts, the first series of which is now well under way.—The third volume of the *Synopsis of Higher Mathematics* is in progress. — With pleasure we state that the funds for a new 9-inch transit instrument have been presented to the Observatory. The order for the objective has been given, and specifications are drawn up for the mounting.—A circular which has lately been distributed to the friends of the college, exhibits "The Present Condition and Needs of Georgetown College Observatory," and urges the necessity of a moderate fund which will yield an annual revenue of about a thousand dollars, in order to defray the current expenses and provide for the annual publications. As before the reputation of the Observatory was established, $20,000 were received in various donations, may we not trust that some liberal hands will be found to create this foundation, and thus crown the efforts of the observers with permanent success?

The School of Law.—This department of the university is more flourishing than any other, the registration being fifty-four more than last year. A number of the students of the Columbian Law School, Washington, applied to come in a body to our school, provided they could have the same rate as those in the post-graduate course at Georgetown. It was thought better to refuse the application. This increase is doubtless due in part to the remarkable success of the Georgetown Law School in the joint debates last winter. That this school is becoming well known is patent from the fact that among the students there are alumni from the following colleges: St. Louis University, Holy Cross College, Marquette College, St. Vincent's College, Christian Brothers College, St. Louis, St. John's College, Washington, and Georgetown University. One of the students is a member of the Milwaukee bar.

The Universty.—The whole number in actual attendance at the university on Oct. 15 was as follows:—

College Classes		142	
Preparatory Department		121	
			— 263
Boarders	206		
Day scholars	57		
	263		
Law School		267	
Medical School		106	
			— 373
		Total,	636

These numbers show a large increase in the college classes and the Law school, as compared with the numbers of last year on Nov. 15, a month later.

An error occurred in the figures given in the LETTERS for Nov. 1893, the number for the preparatory being put for the number in the college course.

German Province, *The New Scholasticate.* — (Address: Jesuiten-Colleg, Valkenburg, Holland.) On September 20, of this year, the philosophers of the German Province moved their quarters from Exaeten to the new college at Valkenburg, with Fr. John Frink as Rector. We are informed that on the roof of the new college at Valkenburg arrangements are being made for astronomical observations. On one end of the philosophers' wing a platform is constructed, and on the other a dome. The instrument to be sheltered in the latter is the beautiful nine-inch refractor, that had been especially constructed for the World's Fair by Mr. Saegmüller of Washington, The readers of the LETTERS will remember, that the mounting of the 19-inch equatorial for the Manilla Observatory was made by the same firm. It is to be regretted that the professor of astronomy, who had given the impulse to the observatory at Valkenburg, Rev. Joseph Epping, S. J., departed this life before seeing his plans fulfilled. His name will be remembered, in union with that of Father Strassmaier, by all those who have read about their great discoveries in deciphering astronomical tablets of ancient Asia.

Other Changes.—The juniors have taken the philosophers' place, and live with the "Scriptores" at Exaeten, under Rev. Peter Busch as Rector.—The tertianship which was in "Portico," England, for the past eighteen years, has been transferred to Wijnandsrade, Holland, near Valkenburg. Fr. Oswald still continues as Father Instructor.

India, *St. Xavier's College, Calcutta,* is "facile princeps" among the Christian educational establishments of the Indian capital. It is in fact the only Christian college that prepares students up to the highest degree (M.A.) which the Calcutta University can confer. All the other Christian schools and colleges prepare only for the entrance (matriculation) examination, or at most for the F. A. examination. In this manner the students of all the other

Christian colleges, Protestant as well as Catholic, are obliged to come to St. Xavier's College if they wish to prepare for the higher degrees. A rather strange effect results from this. The Oxford mission of Cowley Fathers possesses in Calcutta a seminary for recruits who wish to join this Protestant Brotherhood. Many among these wish to take the university degrees, but as St. Xavier's is the only Christian college preparing for the higher degrees, they are obliged to attend its classes. In this manner we find not a few future Protestant missionaries receiving their education, partly at least, in a Jesuit establishment. I might mention here that some years ago the superior of the Oxford mission in Calcutta, the Rev. Townsend, became a convert and having entered the Society in Belgium he is now preparing for the priesthood at Louvain. After his ordination we hope he will come back to Calcutta the field of his former labors.—St. Xavier's College numbered last year 752 students, of whom 368 belong to the lower or school department, and 384 to the upper or college department. The boys in the school department are mostly Europeans or Eurasians and the majority are Catholics. In the college department, on the other hand, only some forty students are of European or Eurasian extraction, the remaining 340 being native students, of whom about 300 are Hindoos and the rest Mahomedans, Parsees, Armenians, Burmese or Jews. St. Xavier's enjoys the highest reputation in Calcutta and is the favorite college of the native nobility and high-class Hindoos. Some of its students are the representatives of families that have once played an important part in Indian history, such as the famous Tippoo, Sultan of Mytore, the Nawabs of Bengal and others.—The Very Rev. the Rector of the college and also the Rev. Fr. Lafont, professor of physical science, have been appointed members of the Senate of the Calcutta University. The latter who has been styled the Father of Science in India has been created by her Majesty the Queen Empress a C. I. E. or Companion of the Indian Empire, and is undoubtedly the most popular lecturer on scientific subjects in Calcutta.—St. Xavier's has been greatly honored by the presence, at its annual distribution of prizes, of the most eminent men of Her Majesty's Indian Dominions. Thus the last three distributions have been successively presided over by his Excellency the Marquis of Lansdowne, Viceroy and Governor General of India, his Excellency Lord Roberts, Commander in Chief of the Indian forces, and his Honor Sir Charles Elliot, Lieutenant-Governor of Bengal. The speeches delivered by these distinguished presidents have clearly shown how well the good work done by St. Xavier's College is appreciated. The college hall not being able to hold more than five or six hundred people, the grand government house Shamiana was erected on the play-ground, thanks to the kindness of Lord William Beresford, and thus accommodation was provided for no less than 1500 spectators.—The always good and frequently brilliant results of St. Xavier's in the university examinations show that it well deserves the popularity it enjoys. Thus at the entrance examination, where the percentage of passes for the whole university seldom reaches 50 per cent, we find that St. Xav-

ier's generally passes more than 75 per cent of its candidates, and not unfrequently more than 80 or 90 per cent. St. Xavier's is always well represented on the scholarship-list, where its students sometimes take the lion's share. Thus at the entrance examination, the government presents sixteen scholarships to be competed for in the Calcutta District in which there are generally more than 2000 candidates representing fully one hundred and fifty schools. Year after year St. Xavier's figures in this scholarship list, and three years ago with thirty candidates took four of these sixteen scholarships. One of the students of St. Xavier's, John Platel, deserves special notice in this respect. A poor Eurasian orphan in our Catholic orphanage, he first distinguished himself by gaining successively the government primary and middle scholarships. The latter enabled him to join St. Xavier's, whence he passed the entrance and F. A. examination, always gaining the highest scholarship; finally at the B. A. examination he stood first on the honor list of the whole university and consequently was awarded the grand state scholarship. The winner of this scholarship is paid by the government a first-class passage to England, where during three years he receives £200 a year. This enabled John Platel to join the Oxford University. That the talents and winning qualities of the quondam Calcutta little orphan boy, notwithstanding the prejudice of color, were sufficiently appreciated in the great English university, is clearly shown by the fact that he was elected Vice-President of the Baliol Debating Club. After having taken his degree at Oxford, he competed successfully for the Indian Civil Service, and has just returned to Bengal to take up his appointment as Deputy-Magistrate of Midnapore.

In my next letter, I shall give you some news about other parts of our mission.—*From P. Van der Schueren, S. J.*

Ireland, *The Intermediate Examinations and our Colleges.*—The success of our colleges in the Government Intermediate Examinations has been remarkable. The "Freeman's Journal" of September 3, speaks as follows: "To the famous Jesuit College of Clongowes Wood may be assigned the blue ribbon of the examination in the shape of a double-first in the Senior Grade. But ten marks separate Master Alexander P. M'Allister from Master George Ebrill, who are both students of Clongowes, and who head the lists in the Senior Grade. The first-mentioned student carries off the gold medal for the first place in the grade, while Master Ebrill has secured the gold medal in mathematics. In addition to these brilliant results, Clongowes is credited with three exhibitions in the Junior and two in the Preparatory Grade, besides, of course, a very large number of prizes in every grade. Belvedere College, S. J., is also very well to the front, having obtained two exhibitions in the Middle Grade, three in the Junior, and four in the Preparatory." After speaking of the success of the Brothers' Schools in their grade and of the Convent schools, the "Freeman's Journal" concludes: "On the whole, Catholics have every reason to be proud of the progress of Intermediate education in

their schools, which have shown up so splendidly in severe competitions with more privileged and wealthier systems."

Jamaica.—On the 23rd of April the Governor appointed Father Andrew Rapp to be a "Marriage Officer" for the Parishes of St. Ann, Trelmany, St. James, and Westmoreland, and Father Mulry and Father Collins to be "Marriage Officers" for the Parish of Kingston. Father P. H. Kelly, and Father Jeremiah Coleman have joined the missionaries, having sailed from New York towards the end of July. The addition of these fathers has enabled Bishop Gordon to completely reorganize the teaching staff and the course of studies in St. George's College, putting it under the direct control of our fathers. The faculty is as follows: *President*, Rt. Rev. Bishop Gordon, V. A. of Jamaica; *Vice-President and Prefect of Studies*, Rev. Patrick H. Kelly, S. J. (late of St. Peter's College, New Jersey); *Lecturer in Christian Doctrine*, Rev. John J. Collins, S. J. (late of Fordham College, New York.); *Lecturer in Natural Science*, Rev. Patrick F. X. Mulry, S. J. (late of Boston College, Boston); *Lecturer in Commercial Law*, Rev. J. J. Collins, S. J.; *Head Master*, Louis Payne (1st B.A., London); *Assistant Masters*, Charles Hall and Karl De Pass. —A prospectus has been issued which informs us that, the spacious and elegant residence and grounds known as North Street Villa (northwest corner of North and East Streets) have been secured as the residence of the Head Master and the boarding scholars. Every facility is afforded the students for health and recreation.

Jersey City, St. Peter's College.—The number of students at our college is something unprecedented in its history. The highest number ever reached in preceding years was 157, whereas the number of students this year is 227. —The annual retreat was given by Father Fulton, and was attended with the most promising results.—A night class was opened here on the evening of Oct. 16. The only branch taught is Latin. On the first night we had an attendance of eight; many applications have been made for admission and the attendance will probably reach the number of 30 or 40.

Mangalore, Father Müller's Leper Asylum.—I wish to tell you about my little kingdom. In the catalogue I am marked down as teaching catechism and managing the schools of the town, besides being *Conf. dom. et in Temp.* For over two years I have taught no catechism and have had nothing to do with the schools and even confessions I have heard but few. What then am I doing? I am Director of the St. Joseph's Leper Asylum and the Homœopathic Poor Dispensary. As for St. Aloysius' College, I only do it the honor to sleep there. At 6.30 A. M. I drive off in my carriage—which is the whole day at my disposal, for the hot sun does not allow us to walk, at least between 10 A. M. and 4 P. M.—to the Leper Asylum where I arrive in 15 minutes. Here I say Mass for the lepers and some of the clerks of the dispen

sary. The lepers just now amount to twenty-three, as many died and others were sent home or went home, partially cured at least. The asylum is a large one-storied building containing thirteen rooms, the middle one of which is used for a temporary chapel. I hope soon to get something better. After Mass I visit the asylum and see what is wanting and then go to the dispensary which is at the front side of the property, to take my breakfast. The dispensary is 70 feet by 30 with a veranda of ten feet on three sides. It has four rooms and a hall below, and five rooms above. Besides myself, there is, first, my assistant, a young man of very good family and independent means who passed his B. A. in our college two years ago, and was on the point of entering the Society, when the idea came to him to consecrate his life entirely to the same object to which mine is devoted. Superiors have approved of his resolution and consequently he stops with me and is therefore a religious and Jesuit in all but the habit. He is also a great favorite among the Europeans, as he is one of the best cricket players, and his talent for music and his good voice make him very useful in my chapel.—The next on the list is the assistant apothecary who, as is stated in the report, of which I send you some copies, prescribes for the sick who come for medicine. Their number ranges from 70 to 90 a day. The other clerks, who help to prepare the medicines are twelve in number. Add to these the cook, the boy and the housekeeper, three women cooks for the lepers and some twenty or thirty coolies that work on the ground, and you will grant that my domain is almost as large as a German principality, and that I have not many free moments. For besides the large correspondence from all parts of India, amounting from fifteen to as many as forty-two letters a day, to which I attend myself per type-writer, worked by my assistant, there are numerous visitors to the asylum which now has acquired a world-wide reputation.—The clerks prepare the medicines prescribed by the hospital assistant; this requires two men. The other ten prepare the homœopathic medicine, which we send to all parts of India. Besides, Mangalore is the general depot from which all agents in India must get the far-famed Count Mattei homœopathic remedies.

Missouri Province.—Very Rev. Thomas S. Fitzgerald has been appointed provincial of Missouri; he was installed on September 23. His predecessor, Father Frieden, has been appointed Instructor of the Tertians at Florissant.

St. Louis, Scholasticate.—Fr. M. Harts has been appointed professor of ethics, in place of Fr. T. E. Sherman who has entered the third year of probation at Frederick. Fr. James Conway continues as professor of special metaphysics of the 3rd year, and Fr. F. Bechtel of that of the 2nd year. Fr. F. Klocker, as professor of logic and general metaphysics, replaces Fr. A. Rother, who has entered the tertianship at Florissant. Fr. H. De Laak, who also has become a tertian at the same place, has been succeeded by Fr. W. Rigge as professor of physics, mathematics and astronomy. Fr. T. Treacy continues as

professor of mathematics, and Mr. J. Coony as professor of chemistry, mathematics and geology.—The philosophers number 54, distributed as follows: 17 of the 3rd year, 21 of the 2nd, and 16 of the 1st.—The "Consuetudinarium" of the Missouri Province is in press and will shortly appear.

Florissant, Novitiate.—On the 16th of July the golden jubilee in the religious life of the Rev. Rector, Fr. Thomas O'Neil, was celebrated in a manner worthy of the event.—Having performed important services in the Missouri Province during over thirty years, a few remarks about his jubilee will, no doubt, prove an interesting item in the LETTERS. Rev. Father Provincial was of opinion that there were reasons, why the occasion should assume a degree of provincial importance; hence special visitors from the province at large arrived at the novitiate on July 15. Frs. Kernion and Nogues were both as old as Fr. O'Neil in the Society. Fathers, who had filled the office of provincial like himself, were in attendance. And many others, who had worked with him in older days, graced the occasion with their presence. The houses of the novitiate were in extra attire of decorations, colors and shields. The two dates, "1844-1894" appeared conspicuously; also the Scriptural injunction: *Sanctificabis quinquagesimum annum.*—The celebrations were formally inaugurated on the 15th with solemn benediction. When litanies had been said, a pleasant entertainment was given in the open air.—On the morning of the 16th, the jubilee day proper, Fr. Rector received many congratulations and tokens of esteem even from persons not of the Society. At 10 o'clock, solemn high Mass was sung with unusual ceremony. Rev. Fr. Provincial officiated, assisted by the ex-provincials, Rev. Frs. Higgins and Bushart.—Fr. T. Fitzgerald, Rector of St. Ignatius College, Chicago, delivered the sermon. His text was from the 44th and 45th chapters of Ecclesiasticus: "Let us now praise men of renown, etc."—The refectory presented a gay spectacle at dinner. Shields of gold and silver told the story of fifty years, as bearing on the life of the venerable jubilarian: "Entered, 1844: Bardstown, 1859; St. Louis, 1862; Provincial, 1871-9; Visitor, 1879; Procurator to Rome, 1889; etc." One rather severe trial awaited the subject of these honors. Silence was called, and the special blessing of His Holiness, Pope Leo XIII., obtained at the kind instance of Rev. Fr. Provincial, was read, and, after it, two letters of warm congratulation from the Very Rev. Father General, and Very Rev. Fr. Meyer, Assistant. Two days after, the venerable jubilarian was relieved of the burden of office, being succeeded by the master of novices, Fr. F. Hageman, and later was sent to Detroit College, there to fill the post of spiritual father.

FF. M. O'Connor and T. Sebastiani are the professors of the respective classes of the juniors this year.—In the 3rd year of probation twelve fathers are entered, of whom five are of the province of Missouri, four of the Mission of New Orleans, two of the New Mexico, and 1 of the California Mission. Father Frieden, the late Father Provincial, is their Father Instructor.

Cincinnatti.—Fr. M. Owens, who has entered the tertianship at Florissant, has been succeeded in the office of prefect of studies and discipline in St. Xavier College by Fr. A. Dierckes, last year professor of philosophy in St. Ignatius College, Chicago.

Detroit.—Fr. J. Murphy has succeeded Fr. C. Coppens as prefect of studies and discipline, the latter having been transferred to Creighton College, Omaha, to teach the class of philosophy.

St. Mary's.—Fr. J. McCabe, ordained at the close of the last scholastic year at Woodstock, has succeeded Fr. W. Wallace as prefect of studies and discipline, and the latter has joined the "schola affectus" at Florissant. Fr. H. Otting has replaced Fr. Mr. Bronsgeest as minister, and Fr. B. Kokenge fills the chair of philosophy, vacated by the transfer of Fr. S. Blackmore to a similar post in St. Ignatius College, Chicago.—The corner-stone of a new, capacious parish-school was laid on the feast of the Assumption with all possible solemity. The Rev. Rector of the College, Fr. E. A. Higgins, officiated as celebrant on the occasion, and Fr. M. P. Dowling, pastor of the Holy Family Church in Chicago, as orator of the day, held the attention of the enthusiastic multitude for over an hour.

St. Charles, Mo.—On Monday, the 2nd of July, His Grace, Most Rev. John J. Kain, Coadjutor Archbishop of St. Louis, assisted by the Rev. pastors and a number of visiting clergymen, both secular and religious, solemnly blessed the new Parochial Academy for girls. The ceremony, which was witnessed by a great concourse of the faithful, marked the opening of a new era of Catholic education for the English-speaking Catholics of this town, one of the pioneer Catholic settlements in the West. The new building, substantial in structure and almost perfect in its appointments, is justly regarded with pride by the devout congregation under the charge of Ours.

Washington, Mo.—The formal transfer of our church, schools and residence at this place to the Franciscan Fathers was made on Sunday, Sept. 2.

New Orleans Mission, Spring Hill.—The scholastic year of 1893-94 may be considered as one of the most prosperous and successful in the annals of the college. Our opening in September 1893 was very good; the number of students gradually increased until the grand total of 161 was reached, on which occasion the boys were granted an extra holiday. During the year the students were remarkable for their attention to study, respectful behavior towards superiors, and fervent piety in their many and varied devotions. The sodalities were well patronized, and in consequence devotion to our Lady and to the Sacred Heart was very perceptible. The weekly frequentation of the sacraments by more than three-fourths of the boys, was a source of great consolation to all. The League of the Sacred Heart has a firm hold on their youthful hearts, and all its members wear continually the favorite badge. — A grand altar, designed by an architect from Louisville, is in course of erection in the boys' chapel, while painters and decorators are busily engaged in

beautifying the study-hall of the junior division. Our domestic chapel is now a gem, having been lately frescoed and decorated by an Italian artist. — Fr. Bertels is at present very busy doing missionary work among the scattered Catholic families along the eastern shore of Mobile Bay.

Grand Coteau.—Perhaps one of the most interesting events that have happened here, since the establishment of the college, was the ordination of Fathers Girard and Segouin of the Canada Mission, on the 3rd of last June. Subject to pulmonary ailments, they were sent here three years ago to pursue their theological studies privately, and their promotion to the sacerdotal dignity was the first ceremony of the kind witnessed in these parts. Bishop Durier of Natchitoches, La., officiated, assisted by Frs. Butler and De Potter. During his brief visit among us, the bishop won all hearts by his evident spirit of piety and his joyous unaffected disposition. Replying to an address presented to him in the refectory, he spoke in feeling terms of his well-known affection and friendship towards Ours, having for years labored side by side in New Orleans with the sturdy pioneers of this mission. The recollection of his short stay among us will certainly linger long as a pleasant memory. Fr. Segouin was lately recalled to Canada, and is now teaching at St. Mary's College, Montreal. — On June 28, good Br. Viboux, who had gradually become almost blind, passed to his heavenly reward at the ripe old age of 75 years. A model lay brother in every respect, he had endeared himself to all, and may be said to have lived a life of unflagging devotion to duty and union with God.—This year the scholastics started on the second of July for their villa at Lake Charles, a thriving town that derives its name from the lake near by, and situated in the south-western part of Louisiana, close to the Texan border. The house, a new, commodious, double-story frame building, almost surrounded by galleries, stands on a gentle eminence overlooking the water, and was vacated for the occasion by Mr. Clooney, the owner, who with his family ministered to the wants of the scholastics in a manner that left little to be desired. With Fr. Whitney as the ruling authority they could not help enjoying a most pleasant and refreshing outing. Every day had its list of delightful incidents and ever-varying excursions up and down the deep-flowing waters of the Calcasieu River.— The annual retreat, commencing on July 22, was given by Fr. de la Morinière. He had just previously given one to the Brothers of the Sacred Heart at their college at Bay St. Louis, Miss. and immediately following upon ours gave another to the Ladies of the Sacred Heart at their convent here. At the same time Fr. Porta gave the Exercises in Spanish to the novices, the convent being also the novitiate of the Mexico Province.— On the feast of the Assumption, our Father minister, Fr. Whitney, pronounced his last vows, and the scholastics made it the occasion for a fitting celebration, eclipsing their best efforts heretofore. The following day witnessed the exodus of professorial recruits for the colleges, their places here being filled on the succeeding day by a brawny contingent of seven from the juniorate at Macon, and four from the colleges, thus making a class of

eleven philosophers for the first year. These, with seven in the second year, and nine in the third year, make up a jovial studious band of twenty-seven philosophers. — The staff of professors is as follows: — Fr. De Stockalper, ethics and nat. law and prefect of studies; Fr. Rittmeyer, special metaphysics; Fr. Porta, logic and gen. metaphysics; Fr. Whitney, mathematics; Mr. Raby, physics and chemistry. — Five scholastics were sent to theology this year, viz., Messrs. Brown, Roche, Kenny, Paris, and Wilkinson. The first three completed their philosophy here this year, the others having been engaged at Spring Hill College the previous session. They salled for Miltown Park, Dublin, making the whole journey from New Orleans via New York by boat.

The golden jubilee of Fr. Montillot, one of the well-known laborers of this mission, and recently the spiritual father of this house, was royally celebrated on the 5th of last September. Though confined to his bed constantly, having completely lost the use of his lower limbs, he resolutely attended the solemn high Mass offered up by Fr. Beaudequin of Mobile, and afterwards, seated in a wheel-chair in the sanctuary, addressed a few touching words to the congregation. Tears coursed down the cheeks of many as they fondly listened to him who had so long and actively toiled among them. About seventeen secular priests, from far and near, gathered to honor him whose worth they had, time and again, learned to appreciate. The sturdy jubilarian himself, in spite of the sufferings it entailed, was wheeled into place at the head of the refectory, which was graced by the presence of over thirty priests. Though there were music, addresses, poems, and other good things in abundance, yet the offering which he seemed to prize the most was a beautifully illuminated spiritual bouquet from the members of the community. — "Ad multos annos" was the hearty wish of everyone.

We are all very sorry to lose our genial and much-loved prefect of studies, Fr. J. de Potter; he is now in Belgium making his tertianship.—On August 1, Fr. C. Frin, for several years parish priest of Grand Coteau, was recalled by his provincial to France, whence he will go, in company with other fathers, to labor in the French missions at Shanghai, China.

Macon.—Americus, a mission about 70 miles distant, has been handed to us and is attended once a month from St. Stanislaus.—A new class of grammar has been added to the juniorate, which thus comprises three years.

Galveston.—The prospects for a good and large attendance this year are bright. We expect to reach 130 before the end of October. The Catholics in Galveston are poor and the public schools almost next door to us are superb. For perfection of external outfit they received the gold medal at the Paris exhibition.

Tampa.—Golden Jubilee of Father de Carrière. The religious services in commemoration of the golden jubilee of Rev. Father de Carrière, as a religious, were held Oct. 4, at St. Louis church. The solemn high Mass was cele-

brated at 9 A. M. by Father de Carrière, Father Kenny, deacon, and Father Charles, sub-deacon. Bishop Moore delivered a touching sermon in which he related the vicissitudes of the Church in Florida since its establishment, and paid a high tribute to the work the Jesuits have done since they first landed on these shores 260 years ago. He narrated in detail a variety of their sufferings, and concluded by urging the large and visibly moved congregation not to forget what the venerable jubilarian had done in coming to Tampa seven years ago during the yellow fever epidemic, when two priests had fallen victims of the disease before his arrival. At the close Father de Carrière thanked the people for their kindness in coming to pray for him and said his only desire is to sacrifice the few remaining years, which God shall be pleased to give him, in their service. The solemn service concluded with the *Te Deum* sung by the full choir.

New York, *College of St. Francis Xavier.*—The college had a most auspicious opening. On the 1st day, the total was something like 50 in advance of last year. Within a week's time the number rose to 500 and now we count the 535th. What is especially consoling about this large number is the fact that the majority of the old boys have returned, and thus the higher classes are gradually increasing their membership. The lowest grammar class has the largest roll call; it is 151. In the class of 2nd grammar, which contains three sections, there are 119. The number of the two sections of 1st grammar is 92, and in the two sections of classics there are 58. Poetry has 31; rhetoric 23, and philosophy 20. Special Latin has 35. The Preparatory Department did not open till a week after the college had resumed sessions. The number has steadily increased since the opening day and now there are 138. It is expected that the numbers will soon reach 200.—The new building for the Preparatory Department is finished, at least in general features, but there are many details yet that need attention before we have the *opus perfectum.* The rooms are very large, with high ceilings and an abundance of sunshine and ventilation. The handsome front has been much admired and highly praised; even the daily papers have had prints of it, with very flattering notices. On the roof, there is a tiled floor and a high railing of seven feet which thus affords space for drill or play-ground. The large gymnasium on the ground floor is a paradise for the youngsters and will be very serviceable during the inclement weather. This building, as you know, is on 15th Street, back of the church, consequently it contains the sacristy and other rooms necessary for the service of the altar. All these rooms were very much needed and the new building has done away with many inconveniences.—On Monday, Sept. 24, Rev. Fr. John B. De Wolf celebrated his *Golden Jubilee.* There was solemn high Mass in the church, at which the dear old father himself officiated as celebrant and Fr. Charlier of Boston College, his old fellow

novice, was deacon, with Fr. Blumensaat as sub-deacon. The church was well filled with the friends and admirers of Father De Wolf, for he is very assiduous in the work of the confessional and is thus well known to a large number. Rev. Fr. Rector with as many of the fathers and scholastics as could conveniently attend was present in the sanctuary. At dinner there was a home celebration, participated in by the invited guests, friends of Fr. De Wolf, from our neighboring houses. The modest, humble father listened meekly to his praises rehearsed in an English address, an English poem, and a Latin ode. Fr. Cardella made some appropriate remarks, in his original way, at the conclusion of the feast. Music was contributed by the organ and violin, while many a wordless song, whose theme was "Ecce quam bonum, et quam jucundum, fratres habitare in unum," was sung in our hearts.—The *annual retreat* for the boys was conducted by Fr. Fargis of Georgetown College, an alumnus of St. Francis Xavier's. The boys were attentive throughout and seemed very earnest and well-disposed in the different customary devotions. On the 4th day there was general Communion and the customary breakfast at the college for the students. The professors, as of old, did service at table for their respective classes.—The *devotion to the Sacred Heart* is still dear to the students and they are faithful to its practices of piety.—The *post-graduate course* (for men only) opened on Monday, Oct. 1, with a very large attendance, the number being 210.—A little vacation-incident to conclude. One of our second grammar boys, Ralph Yoerg, a young lad of 14, visited Rome during vacation. He resolved to see the Holy Father and made application for an audience but was refused. He persisted in his efforts, until the coveted honor was granted. The Holy Father embraced and blessed him, and as the young student was attired in the cadet uniform of the college, the Pope asked him the meaning of the letters S. F. X. C. on his cap. On his reply that they signified St. Francis Xavier's College, his Holiness congratulated him on having the Jesuits for his teachers. The Pope remarked that he was a Jesuit student himself. He asked many questions concerning the college, the professors, number of students, and manifested great interest in the institution. The manly bearing and intelligence of the young student greatly pleased his Holiness, who expressed his merriment and approbation at his determination to secure an audience. The Pope then entered into an eulogium of the Society as a teaching and missionary order, and during the audience repeatedly expressed his admiration and esteem for them, and the American people.

Novitiates.—The number of juniors and novices in the different novitiates on Oct. 1, was as follows:—

	NOVICES								
	SCHOLAS.			BROTHERS			JUNIORS		
	1st yr.	*2d yr.*	*Total*	*1st yr.*	*2d yr.*	*Total*	*1st yr.*	*2d yr.*	*Total*
Maryland-New York	13	39	52	1	7	8	19	17	36
Missouri	11	14	25	3	7	10	14	14	28
Canada	5	6	11	2	2	4	7	8	15
California	17	11	28	3	3	6	7	13*	20
Buffalo Mission	5	10	15	3	2	5	3	10	13
Rocky Mountains	17	15	32	5	1	6	...	...	...
New Mexico†	2	3	5	...	...	...	5	4	9
New Orleans	9	3	12	1	1	2	19‡	9	28
Total,	79	101	180	18	23	41	74	75	149
Last year	106	92	198	17	18	35	75	44	119

* Seven juniors in 2nd year and six in 3rd year.

† The novices and juniors of the Mission of New Mexico are at Florissant.

‡ The 1st year juniors form two classes divided thus: grammar, 11; belles lettres, 8.

Philadelphia, *St. Joseph's College.*—Classes opened this year with 189 students. The number would have been much larger were it not that many applicants were rejected. Out of 65 who appeared for the entrance examination only 19 were received. The general impression here is that we can have as many boys as we wish, and of the very best class. The strict enforcing of the rule regarding expulsion for failure to reach a certain standard has produced excellent results in the way of study and discipline. As the tuition is free, there is no desire nor temptation to keep boys who do not study well. In order to obtain means for starting a students' library, Rossini's "Stabat Mater" will be rendered in the Academy of Music towards the end of this month. The chorus will be composed of soloists from all the Catholic choirs in the city.—The parish school, just across the way from the college, is in a very flourishing condition. The first floor of the school building is set apart for the exclusive use of the young men's sodality; here there are billiard-rooms, a gymasium and an excellently appointed reading-room and library. The sodality is formed on the plan which has proved so successful at Barcelona: the sodality proper is paramount, but the members form themselves into distinct sections,—literary, musical, missionary and the like. The one thing wanting for great and permanent success in Philadelphia is a large college building, the larger the better.

The Apostleship of Prayer.—The Central Direction of the Apostleship of Prayer was removed on Sept. 15, to 27 and 29 West 16th Street, New York, to the building formerly occupied by the Xavier Club. The "Messenger,"

however, is still printed in Philadelphia. The need of larger rooms and the difficulty of getting such rooms in Philadelphia near the college is announced as the reason of the change.

Philippine Islands, Manilla.—The opening of the Ateneo Municipal for the new scholastic year took place on June 16. The Ateneo is a city institution in which Ours are employed at a fixed salary. The students number 1066, of whom 224 are boarders, 55 are half-boarders and 787 are day-scholars. The courses are represented as follows: collegiate, 423; commercial, 131; preparatory, 512. These numbers show an increase of 160 over last year. The students made their annual retreat during the first month of the session. —Our normal school has been raised by royal order to the rank of the higher schools of that class. We have 368 aspirants to the certificate of teacher of the primary grades, and 26 for the grammar grades, while there are 130 who are learning the practical part of teaching. The boarders are 186.—While making the visitation of our missions in Mindanao, Rev. Fr. Superior was commissioned by the Bishop of Cebû to represent his Lordship in that portion of the diocese and to administer the sacrament of Confirmation. At the station of Ginatûan, he confirmed 1019 persons.—We have received a royal order approving of the new mission of Baganga. It embraces six native villages. Father Gisbert and Brother Anglés have already established themselves in the principal village.

The Observatory.—The building of the new astronomical observatory which is in charge of Father Algué, who studied at Georgetown, is going on rapidly. The total floor surface will be 648 square meters. The latitude instrument is in a separate building which is already finished. The dome has been made in Barcelona, and it is said that it will be a success. It is especially adapted to the climate of Manilla, and has all the modern improvements for ease of motion. It has a clear interior diameter of ten meters. The pier of the equatorial is only four meters above the floor, so that the base of the dome stands about eight and a half meters high.

The Prayer "En Ego."—The Sacred Congregation of Rites has decided ("Analecta" for April, 1894, "London Tablet," May 19, 1894.) that in the prayer "En Ego," to which when said after Mass or Communion is attached a plenary indulgence, the words near the end should be "quod jam in ore ponebat *tuo*," and not "*suo*," as is found in many books. The old edition of our Raccolta had "suo," but in the new edition "tuo" is found. The English version, however, has not been changed in the new edition. Messrs. Burns and Oates of London have written to the Rector of Woodstock, as the edition was gotten out here by Fr. Piccirillo, and propose for the English version the following:

Behold, O good and most sweet Jesus, I cast myself upon my knees in Thy sight, and with all the fervour of my soul I pray and beseech Thee to vouchsafe to impress upon my heart lively sentiments of Faith, Hope, and Charity,

with true sorrow for my sins, and a most firm purpose of amendment, while, with great affection and grief of soul, I ponder within myself and mentally contemplate Thy five wounds, having before my eyes what *Thou didst say of Thyself*, O good Jesus, by the Prophet David: "They have pierced My hands and My feet; they have numbered all My bones."

A List of Retreats Given by the Fathers of the Maryland-New York Province from June 25 to September 10, 1894.

Retreats to Priests.

Diocese	*Retreats*	*Diocese*	*Retreats*	*Diocese*	*Retreats*
Albany	1	Newark	2	Seminarians, Overbrook, Phila.	1
Baltimore	1	New York	2	Seminarians, Mt. St. Mary's, Emmittsburg, Md.	1
Boston	2	Philadelphia	2	Christian Brothers, Amawalk, N. Y., 30 days' Retreat	1
Brooklyn	2	Pittsburg	2		
Burlington	2	Portland	1		
Hartford	1	Providence	1		
Kingston, Ont.	1	Springfield	2		
Manchester	1	Syracuse	1		

Retreats to Religious Communities (of Women).

Sisters of

The Most Blessed Sacrament, Maud, Pa. 1
Mt. Carmel, Baltimore, Md. . . 1
" Roxbury, Mass. . . 1
Charity of Nazareth, Leonardtown, Md. 1
Charity of Nazareth, Newburyport, Mass. 1
Charity, Convent Station, N. J. 2
Charity, Mt. St. Vincent, N.Y. . . 4
" Kingston, Ont. 1
" Holyoke, Mass. . . . 1
" Roanoke, Va. 1
St. Dominic, Jersey City . . . 1
Good Shepherd, Albany, N.Y. 1
" " Boston, Mass. . 2
" " Georgetown, D.C. 2
" " Newark, N. J. . . 1
" " E. 90th St., N. Y. 3
" " Norristown, Pa. 2
" " Peekskill, N. Y. 1
" " Phila., Pa. . . . 2
" " Scranton, Pa. . . 1
Helpers of Holy Souls, N. Y. 1
Holy Child Jesus, Sharon Hill, Pa. 1
Holy Cross, Wash., D. C. . . . 1
St. Joseph, Kingston, Ont. . . . 1
Holy Family, Baltic, Conn. . . 1
Imm. Heart, W. Chester, Pa. 1
" " Burlington, Vt. 1

Sisters of

Holy Names of Jesus and Mary, Schenectady, N. Y. 1
Mercy, Bangor, Me. 1
" Calais, Me. 1
" Bordentown, N. J. . . . 1
" Greenbush, Albany N.Y. 2
" Hartford, Conn. 3
" Loretto, Pa. 1
" Manchester, N. H. . . . 2
" Meriden, Conn. 2
" Middletown, Conn. . . 1
" Mt. Washington, Md. 1
" Madison Ave., N. Y. . . 1
" Burlington, Vt. 1
" Broad St., Phila., Pa. . 1
" Latrobe, Pa. 2
" Portland, Me. (Deering) 2
" Providence, R. I. . . . 2
" South St. Rochester N.Y. 1
" Wilkesbarre, Pa. . . . 1
" Worcester, Mass. . . . 1
Notre Dame, Boston, Mass. . . 1
" " Lowell, Mass. . . 1
" " Philadelphia. . . . 1
" " Roxbury, Mass. . . 1
" " Waltham, Mass. . 1
" " Washington, D.C. 1
" " Worcester, Mass. . 1
Oblate of Providence (Col'd), Baltimore, Md. 1
Peace, Jersey City, N. J. . . . 1

Sisters of Providence, Chelsea, Mass.	1
Sac. Cœur de Marie, Sag Harbor, L. I.	1
Sacred Heart, Atlantic City	1
" " Eden Hall, Phila.	1
" " Elmhurst, Providence R. I.	1
" " Kenwood, N. Y.	1
" " Manhattanville, N. Y.	1
" " Rochester, N. Y.	1
Salesian Missionaries, West Park, N. Y.	1
St. Francis, Mt. Louth, L. I.	2
St. Joseph, Rutland, Vt.	1
" Binghampton, N.Y.	1
" Chestnut Hill, Phila.	2
" Ebensburg, Pa.	1
Sisters of St. Joseph, Flushing, L. I.	2
" McSherrystown, Pa.	1
" Springfield, Mass.	1
" Troy, N. Y.	2
School Sisters of Notre Dame, Throg's Neck, N. Y.	1
St. Joseph, Wheeling, W.Va.	1
St. Ursula, Bedford Park, N. Y.	1
" Columbia, S. C.	1
" Henry St., N. Y.	1
Visitation, Park Ave., Balt., Md.	1
" Frederick, Md.	1
" Mt. de Sales, Catonsville, Md.	1
" Georgetown, D.C.	1
" Parkersburg, W.Va.	1
" Wheeling, W. Va.	1
" Washington, D. C.	1

RETREATS TO LAY PEOPLE.

Children at Convent of Good Shepherd, Albany, N. Y.	1
" " " " Boston, Mass.	1
" " " " E. 90th St., N. Y.	1
" " " " Norristown, Pa.	1
Penitents " " " Reading, Pa.	1
Ladies, Sodality of St. Ann, Sacred Heart Conv., Manhattanville, N. Y.	1
Ladies, Sodality B.V.M., Conv. Salesian Missionaries, West Park, N.Y.	1

A SUMMARY OF THE RETREATS.

To Priests	24
" Seminarians	2
" Christian Brothers	1
" Religious Communities (of Women)	108
" Lay People	7
Total,	142

Rocky Mountains, The Novitiate at De Smet, Idaho.—This present year was not marked by any unusual occurrence till the eve of the Feast of the Sacred Heart. With the feast came many blessings for our poor and needy mission. Not the least among them was a new house for a novitiate. It makes an excellent substitute for the narrow and incommodious old one which we formerly occupied. This building which forms our new novitiate was intended for other purposes; but the designs of superiors were changed and it became a house of probation. The Sacred Heart crowned its blessings by sending to us our new and esteemed superior, Fr. De la Motte. In the month of August we enjoyed the presence of our bishop. He came in time to celebrate the Assumption of the Blessed Virgin. Hitherto he was wont to come on the feast of the Sacred Heart, which is for us the greatest feast of the year. Unforeseen circumstances, however, prevented him and he postponed his visit till the 15th of August. The soldiers of the Sacred Heart, who form a troop

of valiant horsemen, repaired in a body to Tekoa, the nearest station. On his arrival at the station they escorted him to the mission. The repeated gunshots of a mounted courier announced the approach of the bishop to the whole tribe. On the announcement of the good tidings all eagerly rushed out of their dwellings to receive his blessing. Then all formed into one grand procession and wended their way to the church, which was tastefully decorated for the occasion. On the Assumption a solemn pontifical Mass was sung. The bishop then delivered an instructive sermon which was translated into Indian by one of the fathers. In the evening of the same day we had solemn Benediction. These formed the most attractive features of the day. The bishop gave Minor Orders to five of our juniors, our former novices, before departing from the mission. Fr. John Post is socius to the novice-master, and he is also making his tertianship. Fr. Trivelli has been appointed minister. Fr. Arthuis is here, studying theology privately. St. Joseph sent us lately fifteen new novices, among them a novice priest. We ardently hope and pray that the saint will not be less munificent in forwarding us the means so necessary for their sustenance and that of our poor mission.

The Scholasticates had the following number of students on Oct. 1:

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	*Short Course*	*Total*	*1st year*	*2d year*	*3d year*	*Total*
Woodstock.....	67	18	85	9	11	9	29
Montreal.....	16	4	20	...	11	12	23
Grand Coteau..	...	...	...	11	7	9	27
St. Louis	...	...	...	16	21	17	54
Total,	83	22	105	36	50	47	133

Spain, *Aragon.*—The old house for the tertians in Manresa has been pulled down, and a new and more magnificent building will be erected, through the liberality of a very pious lady, who will also pay for the support of the tertian fathers. The members of the Sodality of St. Aloysius in Barcelona have recently made a retreat under Fr. Pinggrò, Rector of the college; some 700 received holy Communion; 42 members went on the Spanish Pilgrimage to Rome.—Last March, a retreat for men was given in the exhibition hall of the college by Fr. Gobernà. He was listened to by about 800, of whom 700 received holy Communion. The attendance was remarkable, considering that it was at the time of the anarchist outrage, which had thrown the city into a state of great excitement.

A Cure by St. Ignatius' Water.—In Durango (Guipuzcoa, near Loyola) a boy six years old lay sick of double pneumonia. Two physicians visited him. One thought a recovery was entirely past hope, for he saw the boy not only

suffering from pneumonia, but almost lifeless and daily becoming weaker. The other physician had a slight hope at first but this he lost when he observed boa joined to pneumonia. The grandmother, meanwhile, offered the boy some water of our Lady of Lourdes. He objected, "Not that water but the other." She replied, "What water?" "Saint Ignatius' water," said the boy. St. Ignatius' water was, therefore, brought to him and having drank of it he besought his grandmother to go away and not hinder him from sleeping. He slept soundly for nine or ten consecutive hours, reclining on that lung on which before he could bear no weight. When on the following day the physician made an examination, seized with the greatest admiration, he said that the boy was not only cured but that no trace of the disease remained. He thought, however, that there was need of prudent action; wherefore the boy did not leave his bed and begin to play until three days later. When he was asked what he remembered of his sickness and sleep, he said that he had forgotten everything except his request for Saint Ignatius' water.

Castile.—The students of our college near Bilbao defrayed the expenses of six servants who wished to make the pilgrimage to the Eternal City.—At a recent mission for men given by Ours in the above city, the daily attendance was from 2500 to 3000, and the harvest was correspondingly abundant.—Fr. Ipiña, a former student of Woodstock, has been appointed rector and master of novices at Loyola. He has been for the past three years rector at Carrion, the second novitiate of the province of Castile.

Washington, D. C., Gonzaga College.—The college began its new year with the best outlook it has had since its removal from F. Street, in Sept., 1871. The classes were increased by the addition of poetry to the course. A class of chemistry was also begun. This class is held in a large room in the basement of the college, which has been well fitted up for this purpose.—The number of boys in regular attendance is 126. One of the best changes made was the reduction of the English course from 65 students last year to 15 this year. Most of these boys have been easily persuaded to enter the regular classical course. Fr. Provincial has strengthened our corps of professors by the addition of two more Jesuits, making seven teachers of the Society; among these are three scholastics, the first we have had for four years. There is a great spirit of enthusiasm over the college which extends even beyond the college boys. The various sodalities and societies, literary and athletic, have been reorganized and the prospects for the year's work are very good.—We were pleased to notice that two of our old alumni, Messrs. Hill and Hollohan, took so prominent a part in the Woodstock Jubilee Celebration. The new Rector of Boston College is one of Gonzaga's former students. While he was here after the Woodstock celebration the cadets gave a dress parade in his honor, and one of them made a short address to which he responded in a few happy remarks which he closed by giving them a holiday, a favor very much

appreciated.—While no novices were sent from here last year, still there were four applicants from 1st grammar who were advised to take another year's studies. So that Gonzaga is still the fruitful mother of vocations. Her past record may be had by consulting her catalogues and the catalogues of the province.—You may be anxious to learn something of the new college building. The difficulties attending such an undertaking are growing beautifully less. The plans have been drawn up and have been approved by Fr. General. Congress, too, has passed a bill authorizing the closing of an alley which would have run through the proposed site of the new building. The only remaining difficulty is in realizing the promises of contributions made by the friends of the college. Fr. Rector expects this to be done within a short time. The closing of the alley mentioned above brought out several strong tirades against Congress by one of the A. P. A. papers published in Washington. This paper denounced the bill as being "a grant of property, worth fifteen thousand dollars, to the Romish Church of Washington which already owns sixteen million dollars worth of property in this city." We did not know we were so well off! This paper favors us with a weekly notice, and after dressing the old, old story in a modern garb, caps the climax of its absurdities by some startling statement about Jesuits; and then at this exciting juncture when one would expect a few proofs of the foregoing statements, he finds the stereotyped promise—"continued in our next."—Mr. Scott has gotten out a new hymnal for the use of the college boys and those of the parish school. By the middle of October he had about six hundred voices from the college and parochial schools united in singing during the daily college Mass at 8.30 A. M.—An orchestra and a glee club have also been organized and rehearsals have already begun. Under Mr. Connell's direction, a play will be given by the college boys during the Christmas holidays.

Worcester, Holy Cross College.—On the 9th of June last, we had to bid farewell to our Fr. Rector, who was going abroad for his health. It had been badly shattered by his work and worry during the year. The evening before he went, the students all assembled in the study-hall to wish him a "Bon Voyage." Their entertainment was very creditable; and the remarks, full of esteem and affection, showed what a place our Fr. Rector had won in the boys' hearts. The "Class Journal," too, thought of giving him some token of their esteem. So, on the vessel, before setting sail, he was presented with a beautiful floral tribute, accompanied with a card, on which it was stated that the gift was from the editors of the "Class Journal" to their beloved Rector wishing him a pleasant trip and a safe return. Fr. Rector says there were many gifts of the same kind received by fellow passengers, but none were so fine as his. It made him feel proud of his boys, and grateful to them. He returned to us Sept. 3, much improved.—The "Class Journal," which reflected so much credit on the hard work of the members of first grammar, saw three successful issues. It has now given way to a college paper. On the appearance of the

"Class Journal" the boys took to it immediately, and then kept calling for a college paper till at length Fr. Rector gave his permission. He gave it willingly and highly approved of their intention. And so we now have a college paper, "The Purple." The boys are enthusiastic over it and seem determined to make it something good. So long as this disposition lasts the paper must, of necessity, do them some good in return. The "Acroama Circle," of the class of rhetoric, published towards the end of the year a small volume of verses, entitled "Acroama Souvenir." When in the class of poetry, the preceding year, they had formed a small class-academy; and as a help to their literary efforts, they issued a class journal. The pieces written for it were read (hence the name "Acroama" given to the journal, the pieces were heard) at their meetings once a week, and then discussed and criticised. At the end of the year of rhetoric, they thought fit to publish a souvenir copy of their "Acroama." It contains, for the most part, a selection of the best pieces in verse read at the weekly circles during the two years. At the end, too, is a list of some of the essays read during that time. The book also contains a picture in half-tone of each member of the academy. The pieces of verse in it are full of imagination, and in good taste. The book is dedicated to *Alma Mater*.—Our commencement exercises were held as usual in the open air; and we were blest with the traditional good weather. There were over 4000 persons present. For the first time in a number of years, the Governor did not appear on that day to give the diplomas to the graduates and the prizes to those who had merited them. He had been called away by pressing state affairs, but he sent his staff instead, and some one to represent him.—Our new building is slowly nearing completion. The outside is almost finished. In appearance it is surpassed by no building in town. When the cross was put on the tower the boys gathered around and cheered it. We have made it to tower above all things in and around Worcester.—Holy Cross has for a number of years had more boys in the four upper classes—the college course—than any other college of Ours in this country. This year the numbers are as follows: philosophy 42; rhetoric 33; poetry 45; humanities 44; total 164.

Home News.—*Spring Disputations*, May 1 and 2, 1894. *Ex Tractatu de Gratia Christi*, Mr. Casten, defender; Messrs. O'Hara and Corcoran, objectors. *Ex Tractatu de Eucharistia*, Mr. Mullan, defender; Messrs. Ryan and Nicolet, objectors. *Ex Sacra Scriptura*, "Sicut scriptum est; Justus autem ex fide vivit. Rom. I. 17," by Fr. Roy. *Ex Ethica*, Mr. Lunny, defender; Messrs. Brown and Mulligan, objectors. *Ex Psychologia Inferiori*, Mr. Becker, defender; Messrs. Coyle and Carney, objectors. *Ex Ontologia*, Mr. Echeverria, defender; Messrs. Butler and Drum, objectors. *Geology*, "The Building and Carving of Mountains," Mr. Doody, lecturer. *Physics*, "From Optics-Color," Mr. Donnelly, lecturer. Monsignor Sbaretti of the Apostolic Legation had graciously accepted an invitation tendered him by Rev. Fr. Sabetti,

and took an active part in the theological disputations, frequently interrupting the exercises by questions and arguments. At the close of the discussions he made a fervid Latin speech in which he commended the disputants, extolled the study of theology and eulogized the Society.

Ordinations by his Eminence Cardinal Gibbons took place on June 23, 24 and 25. The new priests for the Maryland-New York Province are: William J. Ennis, William M. McDonough, Patrick J. Casey, James J. O'Connor, Francis X. Aigner, Patrick J. Cormican, John A. Moore; for the Missouri Province: John J. Donoher, James McCabe, Henry Dumbach, Matthew McMenamy; for the California Mission: Richard A. Gleeson; for the New Orleans Mission: Edgar Bernard, Henry S. Maring, Daniel O'Sullivan, Daniel Murphy, Philip Murphy; for the New Mexico Mission: Modesto Izaguirre.

Faculty Notes.—The following changes have been made in the faculty: Fr. Joseph Renaud is Minister, Fr. Frisbee, Spiritual Father and has charge of the LETTERS; Fr. Maas teaches Sacred Scripture and is Librarian; Fr. O'Connell, Logic and Hebrew.—In the long course the class of morning dogma is studying *De Virtutibus*, that of evening dogma *De Re Sacramentaria* (second part); the short course *De Deo Uno* (Vol. 2, Hurter). Fr. Sabetti is explaining the second volume of his Moral and Fr. Maas the "General Introduction" to Scripture.—Fr. Kayser attends the mission of Alberton. Fr. Sabetti is an examiner of the clergy of the diocese.—The Silver Jubilee of the Foundation of Woodstock College was celebrated on Sept. 27. A full account of it will appear in the February number.—The theologians, as last year, spent their vacations at St. Inigo's, the philosophers, under the care of Father McCluskey, at Georgetown.—Since the infirmary has been removed to its new quarters the room formerly occupied as an apothecary shop has been left free and is now used as a library for the Spiritual Father.

OFFICE OF THE LETTERS.

It is the wish of our Superiors, and many of our patrons, that no number of the LETTERS be published during vacation, but that the three issues appear during the scholastic year. The reason of this request is, that during the vacation months many are absent giving retreats or are changing their abode, hence they miss much of the LETTERS if it is issued in July and read in the refectory during the summer months. To conform to so reasonable a desire no number was issued in July, but a double number for July and October is now sent forth. As the April number was of unusual size, having 200 pages, and our present number has more than 270, the yearly volume will be more than the usual size, 450 pages, although there are only two numbers. Hereafter the LETTERS will be published on the 15th of October, February, and May, each number consisting of about 150 pages.

Contributions for the body of the next number should reach us by the middle of January, and for the Varia by the first of February.

Father Frisbee has returned to Woodstock and has still charge of the LETTERS. Communications should therefore be sent to Woodstock and not, as last year, to Georgetown.

We again remind our foreign readers that they should send us a copy of their province catalogue, or notify us in some other way, if they wish us to continue sending them the LETTERS.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1893 ad diem 1am Jul. 1894

DOMICILIA	Baptizati	Hæret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Fœdus SS. Cordis	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Baltimore	71	37	79000	1642	3878	38000	27	5	67	510	139	101	31	273	2800	...	5	4	...	.....	3	...	484	371	1451	2	800	.....	.....	450
Bohemia	7	3	165	.....	13	162	2	.....	4	68	12	.....	.....	90	.....	...	.....	...	...	.....	...	...	.....	.....	25	.....	.....	.....	.....	31
Boston College	28	26	110831	2000	.....	87000	10	2	447	142	469	237	331	226	10000	2	6	4	...	.....	6	3	1079	.....	256	8	1875	.....	.....	1600
" St. Mary's	166	28	76752	9399	985	60363	53	3	315	100	280	151	204	308	6300	...	5	...	...	.....	3	1	158	90	774	7	2918	417	435	875
" Holy Trinity	248	8	15856	247	96	21250	58	.....	62	689	53	.....	.....	124	.....	...	.....	...	...	.....	...	...	47	4	360	4	1826	213	214	.....
Conewago	96	4	21196	55	202	28200	13	1	45	319	23	.....	.....	.....	306	...	.....	...	...	.....	3	1	.....	.....	394	6	1200	240	228	.....
Fordham	8	4	11018	504	2078	5500	4	.....	8	83	5	14	48	70	159	4	4	...	3	.....	...	2	3	.....	6	4	180	.....	.....	.....
Frederick	110	43	17503	521	436	19940	10	9	42	394	82	156	185	164	.....	1	3	...	...	16	...	3	37	6	837	4	708	87	57	411
Georgetown College	1	1	12373	240	1000	.....	.....	.....	19	160	13	9	25	78	270	...	11	2	...	.....	3	2	.....	.....	.....	3	92	.....	.....	.....
" Holy Trinity	158	10	2200	2250	.....	15000	18	3	70	56	45	.....	.....	80	1000	...	.....	...	...	.....	...	...	24	.....	.....	3	350	60	100	672
Jersey City	314	26	75246	2730	1511	50655	77	6	141	36	187	277	249	80	5325	...	3	...	...	.....	2	2	40	2	500	5	2000	460	400	800
Leonardtown	320	11	14653	225	180	12700	55	5	107	185	225	.....	.....	195	.....	...	.....	...	...	.....	4	2	.....	2	189	6	700	.....	.....	450
Manresa	.....	.....	200	100	.....	150	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	84	.....	...	...	.....	.....	.....	.....	.....	.....	.....	.....
Missionaries	.....	357	136100	90732	.....	.....	16	98	.....	1323	1206	2762	.....	597	.....	4	19	2	...	63	...	2	.....	.....	.....	.....	.....	.....	.....	.....
New York, St. Francis Xavier's	1286	239	168050	9693	22896	206700	105	19	2177	635	752	360	27	934	20280	5	17	6	2	6	1	14	2689	447	737	4	2120	626	486	300
" St. Lawrence's	262	32	65000	1256	1790	57000	88	.....	310	70	163	.....	285	215	15000	...	7	2	...	.....	2	4	48	.....	1268	9	.....	324	276	700
" B.V.M. Loretto	867	.....	8300	476	.....	7540	116	.....	118	57	137	118	.....	62	.....	...	3	...	...	.....	3	2	20	10	231	4	345	125	154	300
Philadelphia, Gesù	257	28	128097	4034	2902	114000	70	1	278	240	207	507	8	210	50000	...	9	...	...	2	2	3	333	161	1230	6	1160	274	303	875
" St. Joseph's	160	20	49116	3700	190	32200	40	15	70	160	93	12	172	69	12000	...	2	2	...	2	2	2	8	.....	631	5	1660	140	220	320
Providence	160	5	27444	1465	461	32700	40	.....	133	204	108	.....	111	71	4000	...	4	...	...	.....	...	1	.....	.....	2700	5	435	200	300	377
St. Inigo's	89	4	5867	78	132	5355	22	.....	47	129	27	35	73	69	.....	...	.....	...	...	.....	...	...	.....	.....	114	2	200	.....	.....	214
St. Thomas's	113	4	6351	70	220	5350	22	.....	48	210	55	.....	.....	160	750	...	.....	...	...	.....	...	...	.....	3	25	.....	.....	.....	.....	207
Troy	233	6	56637	691	2670	42650	24	2	139	70	218	.....	249	63	11000	...	5	...	...	4	...	3	.....	2	852	6	3676	552	637	860
Washington	147	35	58257	1090	249	50800	16	2	121	173	150	.....	157	213	5000	3	7	2	...	3	4	8	29	.....	450	6	700	170	400	800
Whitemarsh	142	14	6575	580	107	2990	113	.....	35	110	.....	.....	45	130	.....	...	.....	...	...	3	...	...	.....	.....	235	.....	.....	110	110	305
Woodstock	79	6	9167	288	4263	1717	4	1	115	5	2	.....	148	143	120	2	10	...	3	1	...	5	409	50	23	3	106	.....	.....	.....
Worcester	3	.....	9290	97	2	8420	1	.....	3	45	5	.....	10	65	270	...	1	...	1	.....	3	1	4	.....	.....	2	139	.....	.....	.....
Jamaica Mission	895	80	20943	1440	405	153000	50	11	379	375	541	450	81	125	11000	...	1	...	4	4	...	1	340	55	620	5	700	100	100	500
Summa	6220	1031	1192187	135603	46666	921512	1054	183	5300	6548	5197	5189	2439	4814	155580	21	122	24	97	104	41	62	5752	1103	13911	109	23890	4098	4420	11047

Students in our Colleges in the U. States and Canada, 1893-'94

Place	College	Province	1893-'94									'92-'93		
			Number of students	*A. M. in course*	*A. B. in course*	*College course*	*Grammar*	*Latin Rudiments*	*B. S.*	*Commercial course*	*Preparatory*	*Number of students*	*A. M.*	*A. B.*
Classical	*Course*													
New York	St. Francis Xav.*	Md. N. Y	852	13	16	110	223	229	.....	.....	154	568	10	8
Montreal, Can.	St. Mary's	Miss. of Can.	461	.....	.....	165	130	118	.....	.....	40	458	.....	6
Worcester, Mass.	Holy Cross	Md. N. Y.	298	4	32	177	97	20	.....	.....	.....	332	.....	33
Georgetown, D.C.	Georget'n Univ.†	" "	287	9	14	95	110	67	.....	.....	.....	282	9	17
Baltimore, Md.	Loyola*	" "	213	13	.....	40	100	73	.....	.....	.....	219	.....	5
Philadelphia, Pa.	St. Joseph's*	" "	168	.....	.....	25	73	70	.....	.....	.....	144	.....	.....
Jersey City, N. J.	St. Peter's*	" "	157	.....	.....	17	99	41	.....	.....	.....	125	.....	.....
Omaha, Neb.	Creighton*	Missouri	148	4	6	38	110	.....	.....	.....	.....	178	.....	5
Galveston, Texas	St. Mary's Univ.*	N. O. Miss.	107	.....	.....	43	22	16	.....	.....	26	127	.....	.....
Spokane, Wash.	Gonzaga	Turin	69	.....	2	15	42	.....	.....	.....	12	100	.....	.....
Classical and Commercial														
San Francisco, Cal.	St. Ignatius*	Turin	561	.....	.....	40	129	54	.....	13	325	430	.....	2
Chicago, Ill.	St. Ignatius*	Missouri	446	1	6	68	173	79	.....	77	49	381	.....	6
New Orleans, La.	Immac. Conc.*	N. O. Miss.	397	6	8	65	59	.....	.....	96	168	439	8	10
Cincinnati, O.	St. Xavier*	Missouri	397	1	9	74	115	78	.....	104	26	423	.....	20
Boston, Mass.	Boston*	Md. N. Y.	393	.....	24	139	125	106	.....	23	.....	386	.....	20
Detroit, Mich.	Detroit*	Missouri	308	1	10	88	103	63	.....	54	.....	294	.....	12
Buffalo, N. Y.	Canisius	German	296	3	.....	56	97	.....	.....	110	30	343	.....	7
St. Louis, Mo.	St. Louis Univ.*	Missouri	286	2	12	80	89	42	.....	58	17	318	.....	8
Fordham, N. Y.	St. John's	Md. N. Y.	280	.....	11	81	109	90	.....	.....	.....	297	.....	10
Milwaukee, Wis.	Marquette*	Missouri	236	.....	8	70	75	37	.....	54	.....	264	3	3
Kansas	St. Mary's	"	222	.....	9	53	88	.....	.....	81	.....	277	.....	14
Santa Clara, Cal.	Santa Clara	Turin	184	.....	.....	70	46	28	.....	24	16	200	4	1
Cleveland, O.	St. Ignatius*	German	173	.....	2	22	48	38	.....	52	13	200	.....	.....
San José, Cal.	St. Joseph's*‡	Turin	163	.....	.....	.....	.....	.....	.....	.....	.....	201	.....	.....
Spring Hill, Ala.	Spring Hill	N. O. Miss.	161	1	6	49	36	.....	4	61	14	140	1	10
Washington, D. C.	Gonzaga*	Md. N. Y.	150	.....	.....	11	31	46	.....	62	.....	144	.....	.....
Denver, Col.	Sacred Heart	Naples	111	9	5	17	40	37	.....	.....	17	109	.....	4
Manitoba	St. Boniface	Miss. of Can.	86	1	.....	12	21	11	.....	30	19	112	.....	4
		Total	7610	68	180					Total		7500	35	285

* Day College. † School of Law, 267; School of Medicine, 135; School of Arts, 287; Total, 689.
‡ The complete list has not been received.

Students in our Colleges in the U. States and Canada, Oct. 1, 1894

Place	College	Province	1894										1893		
			Number of students	Boarders	Half boarders	Day scholars	A. M. in course	College course	Grammar	Latin Rudiments	Commercial	Preparatory	Boarders	Day scholars	Number of students
Classical Course															
New York	St. Francis Xav.*	Md. N. Y.	802	.....	.....	802	18	133	249	154	.....	138	.....	640	640
Montreal, Can.	St. Mary's	Miss. of Can.	509	161	64	284	.....	161	142	149	.....	57	155	222	437
Georgetown, D.C.	Georget'n Univ.†	Md. N. Y.	263	206	.....	57	7	135	97	24	.....	.....	205	55	265
Jersey City, N.J.	St. Peter's*	" "	227	.....	.....	227	.....	52	68	107	.....	.....	.....	143	143
Baltimore, Md.	Loyola*	" "	224	.....	.....	224	.....	56	142	26	.....	.....	.....	196	196
Worcester, Mass.	Holy Cross	" "	221	159	.....	62	.....	163	52	6	.....	.....	197	69	266
Philadelphia, Pa.	St. Joseph's*	" "	187	.....	.....	187	.....	42	103	42	.....	.....	.....	153	153
Omaha, Neb.	Creighton*	Missouri	168	.....	.....	168	.....	48	61	59	.....	.....	.....	132	132
Galveston, Texas	St. Mary's Univ.*	N. O. Miss.	102	.....	.....	102	.....	26	29	17	.....	30	.....	92	92
Spokane, Wash.	Gonzaga	Turin	72	31	.....	31	.....	21	38	.....	.....	13	40	23	78
Classical and Commercial															
San Francisco, Cal.	St. Ignatius*	Turin	574	.....	.....	574	.....	44	124	66	.....	340	.....	527	527
Chicago, Ill.	St. Ignatius*	Missouri	438	.....	.....	438	.....	94	157	86	71	30	.....	390	390
Boston, Mass.	Boston*	Md. N. Y.	375	.....	.....	375	.....	132	126	103	14	.....	.....	362	362
Cincinnati, O.	St. Xavier*	Missouri	364	.....	.....	364	1	94	103	81	70	16	.....	368	368
New Orleans, La.	Immac. Conc.*	N. O. Miss.	301	.....	.....	301	7	52	66	.....	54	129	.....	315	315
Buffalo, N. Y.	Canisius	German	288	115	.....	173	10	50	116	27	78	7	120	151	271
St. Louis, Mo.	St. Louis Univ.*	Missouri	286	.....	.....	286	.....	75	85	49	56	20	.....	270	270
Detroit, Mich.	Detroit*	"	283	.....	.....	283	.....	81	115	60	27	.....	.....	293	293
Fordham, N. Y.	St. John's	Md. N. Y.	236	170	1	65	.....	87	76	63	.....	.....	172	76	249
Cleveland, O.	St. Ignatius*	German	228	.....	.....	228	2	60	87	.....	64	15	.....	190	190
Milwaukee, Wis.	Marquette*	Missouri	220	.....	.....	220	.....	72	60	36	52	.....	.....	231	231
Kansas	St. Mary's	"	188	170	.....	18	.....	60	77	.....	51	.....	209	16	225
Santa Clara, Cal.	Santa Clara	Turin	187	118	7	62	1	99	35	.....	36	16	108	40	151
Spring Hill, Ala.	Spring Hill	N. O. Miss.	135	.....	.....	135	.....	49	41	.....	45	.....	.....	138	138
Washington, D.C.	Gonzaga*	Md. N. Y.	126	.....	.....	126	.....	18	50	43	15	.....	.....	130	130
Denver, Col.	Sacred Heart	Naples	102	47	3	52	.....	24	33	26	.....	19	51	38	91
Manitoba	St. Boniface	Miss. of Can.	75	24	5	46	1	28	9	11	23	4	29	47	76
San José, Cal.	St. Joseph's* ‡	Turin	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	130	130
		Total	7181	1201	80	5890	47				Total		1424	5399	6819

* Day College. † School of Law, 267; School of Medicine, 106; School of Arts, 263; Total, 636.
‡ No list has been received.